

THE

BAPTIST MAGAZINE.

DECEMBER, 1845.

ADDRESS TO THE READERS OF THE BAPTIST MAGAZINE.

THERE is a fellowship between readers and writers, the recognition of which is mutually advantageous. A contributor who is accustomed to please and instruct the supporters of a periodical publication acquires a place in their affections: his signature is observed with complacency, and the favour elicited by his pen rests, after a while, upon his person. The editor, if his labours are tolerably acceptable, becomes familiarized to their imagination; and though they may have no definite idea of the form of his countenance, or the height of his stature, he is a sort of acquaintance, and seems to sustain a relation towards them somewhat similar to that of a medical attendant, a confidential attorney, or a pastor. They may discern his faults, and wish they could improve him; but so it is with respect to their most intimate friends and best beloved relatives; and the frequency with which he comes before them, if it do not excite aversion is sure to beget attachment.

But why say all this? To some it may seem trivial; but to the writer it is

important. It is a soothing reflection that helps to sustain his spirits under labours that are wearing, and occasionally oppressive. He is cheered, too, by the persuasion that principle has much to do with that communion which exists between his readers and himself. It is not, as in the case of the lighter periodicals, from superiority of talent, or mere congeniality of taste, that the attraction is derived, but from oneness of sentiment and feeling in reference to principles which are believed to be divine in their origin, beneficial in their tendency, and worthy of universal diffusion.

After eight years' maintenance of respectful intercourse, the editor hopes that he may venture to converse for a quarter of an hour, as with a personal friend. Give permission, reader! Allow him to occupy a chair by your fire-side, on this first of December, to make some free suggestions on subjects of mutual interest. There is nothing you love so much as religious truth and religious liberty. You earnestly desire the pro-

motion of the best interests of those churches in which truth and liberty are maintained. You are anxious to do all you can to facilitate the labours of baptist pastors and evangelists; and you have a sympathizing regard for the bereaved relicts of men who formerly occupied the high places of the field, but are no longer among us. In all this your visitor is of one heart with you; and he asks leave to talk a little about that work which it is the object of his daily solicitude to render an effective instrument for the promotion of the welfare of the baptist denomination.

And first, let him say a few words in reference to a fact which is uppermost in his own mind; it is, that, if we live a little longer, the number of those pages in which our intercourse is carried on will be materially increased. This will require some additional care and labour, but it will relieve from some difficulties and vexations. It has often been necessary to abridge undesirably articles of intelligence which it would have pleased the writers to have seen inserted entire; and, in order to oblige correspondents, to omit paragraphs which the editor had himself prepared, and which he had hoped would interest his readers. He has noted down frequently, at the beginning of a month, topics on which information might be given acceptably; but has found, before the end of the month, that matters of routine would occupy so much of the space as to prevent the accomplishment of his purpose. This has been especially the case with regard to the exertions of Christian philanthropy in other denominations. He has been painfully conscious that his pages were acquiring a sectarian aspect; that it seemed as though he had no heart to sympathize with the sorrows or rejoice in the successes of Christian brethren from some of whose views we differ; and that it would be naturally supposed that he took little interest in some subjects of

transcendent importance. During the last few years there has been considerable increase of the number of our churches; the activity of the age has created an abundance of details for record; and the pressure of denominational intelligence, which had the first claim upon our pages, has precluded much that it would have delighted us to borrow from contemporaries belonging to other sections of the church. The twelve additional pages in each future number, now placed at our disposal, will obviate the necessity for this apparent exclusiveness, and render it possible, while we give quite as much baptist intelligence as heretofore, to gratify what we are sure must be the desire of our friends, to know what is going on out of our own circle. The additional pages will be principally occupied with foreign and general intelligence; though it is intended to allow a little more space to the essay department, and it will be practicable occasionally to vary the proportions of the departments, according to circumstances. A critic remarked lately on the leading literary magazines, that in all of them, each number was as much like its predecessors as one pea is like the other peas in the same shell. This Procrustean uniformity it is desirable to avoid. An evident diversity in the contents of different numbers will be pleasing, and it is hoped that it will now be attainable.

It may not be superfluous to add, that it is the opinion of the editor that in employing the additional space for intelligence, it will be desirable to devote some to information respecting the present energetic exertions of the church of Rome. In early life he studied the principles of that church in the writings of its advocates more fully than some of his brethren, and he was convinced that its hostility to scriptural Christianity and all the best interests of mankind, re-

mained essentially the same as in the days of Luther. For some years a hope was indulged that the spirit of the age would prove, in our country at least, a sufficient preservative against the machinations of the Propaganda; but recent events have shown that it is important that the true character of the Romish system and the proceedings of its emissaries should be well understood, even in those Christian communities which have the least affinity with its errors. It is of moment, too, that baptists should perceive the bearing of their peculiar principles on the Romish controversy, and on the diluted Romanism which exists in a variety of forms among men who do not acknowledge the authority of the pope and his cardinals.

Now, reader, if the editor does his part, will you do yours? If he provides an instructive magazine, illustrating and enforcing your principles, will you do your utmost to circulate it among your religious friends? The concord, the stability, and the efficiency of the churches, render it desirable that the members generally, but especially the younger and the more intelligent members, should have such suggestions and statements of facts placed before them, from month to month, as may prepare them to sustain their part in the coming times. Will you do your best to induce them to avail themselves of the proffered aid? It was a part of the arrangements made for the primitive churches, that occasional letters, having reference to scenes through which they were passing, should be written to them by their absent teachers; and it would be to neglect the opportunities that providence has furnished, if we were not to avail ourselves of the facilities afforded by the printing press and the prevalence of periodical literature, to bring before the churches of modern times communications adapted to strengthen, direct, and cheer them. Without correct informa-

tion of what is going forward, in this bustling age, right-hearted men are likely to be inactive, or to expend their energies at random; and without a constant reference to revealed and unchanging truth on the part of those who furnish them with information, the light that is communicated will be darkness. The hope of promoting scriptural principles induced the editor eight years ago to accept the charge of this magazine; he has made some sacrifices in devoting his time so fully as he has done to this species of exertion, relinquishing other opportunities for usefulness with which it was incompatible; and it is the hope of promoting these principles that now guides his pen. If you, reader, do not believe the principles inculcated in this magazine to be scriptural, he will not solicit your co-operation: support what you believe to be in accordance with divine revelation, as your duty to your Maker requires. Believing them to be true and important, the writer is willing to consecrate his best energies unremittingly to their dissemination in this work. But what can he do without you? It devolves on you, and those who like you approve its principles, to make it known, to recommend it, to urge its claims.

The enlargement to which we have adverted affords a reason for your immediate adoption of this course. While it augments the efficiency of the work, it calls for the prompt exertions of its friends. The proprietors have acceded to the editor's wish that the number of pages should be increased; and you, reader, it is hoped, are pleased with their decision. But how is the expense to be defrayed? Additional reams of paper must be purchased; additional compositors and pressmen must be paid. Shall an additional charge be made? No! sixpence is as high a price as it would be convenient to some to pay who must not be deprived of their

monthly treasure. Shall an inferior style of printing be adopted? No! this would impede its influence by diminishing its attractiveness; and new types have been ordered that it may be pleasant to the eye. Shall the proprietors bear the loss, giving up some portion of their profits? They receive no profit; they never have received profit; they will not under any circumstances receive profit; and therefore diminution of the profit arising from the additional expenditure will not fall upon them. No; it will fall upon the necessitous widows of deceased baptist pastors. If there be not such an increase of sale as to compensate for the cost of the enlargement, there is no alternative, the loss will—it must fall on them. The writer almost shrinks from the responsibility of having advised the measure, while he acknowledges the possibility of this result. It is possible that at the end of the ensuing year several needy and deserving widows, whose infirmities are increasing, will be informed that the customary remittance cannot be made, the treasury being exhausted. It is possible that some who may become widows in 1846, and to whom a few pounds would be a great relief, may be told in answer to their applications, that the sum to be distributed is materially smaller than it had been in former years, and that therefore no new claim can be admitted. Shall this be allowed? It can only be prevented by an increase in the number of copies sold. There is no other way in which the evil can be averted. How, then, could the editor recommend an experiment, the issue of which might be so fearful? He had confidence in you, reader. Forgive him if he erred. He knew that if the readers of the magazine could be induced to determine to double the sale, it would be done; and that then both they and the widows would gain by the effort. He believed that many would do it, and more than this;

and now, reader, he appeals to you individually. You will find at the end of the present number, three or four copies of an Address to Baptists who do not take the Baptist Magazine. These you can easily detach and present to those among your friends whom they are most likely to lead to become regular subscribers. If you are inclined to make use of more in the same way, apply to the publishers and they will forward some to you freely. If you are a pastor, you can read it from the pulpit, if you think proper to do so, and add such observations as, coming from you, will give it the most favourable introduction to your friends. If you are a deacon, your acquaintance with the smallness of the pastor's maintenance will probably furnish you with thoughts on which to descant when speaking of a fund for the assistance of ministers' widows. If you are a female, your heart and tongue will need no suggestions: it will be enough to apprise you that since the commencement of the work, in 1809, the widows of baptist ministers have received from its profits more than five thousand two hundred pounds. How many sorrowful hearts have been cheered by the half-yearly distributions!

It may perhaps be advantageous to add a few sentences relating to the classes to whom the Baptist Magazine is specially adapted, and who therefore may, with the greatest propriety, be advised to become purchasers. It is evident that it could not be brought to the level of the most illiterate persons in our congregations, and at the same time be fitted to instruct and gratify the most intelligent. It has been thought by some of its friends that it would be acceptable to a greater number of readers, and therefore more generally useful, if it consisted of very simple pieces, such as can be understood and enjoyed by villagers who have had nothing more than the rudiments of educa-

tion. The attempt to render it suitable for their perusal would, however, be fatal to its usefulness to others. The interests of the churches require that subjects should be discussed among us that could not be treated of in a satisfactory manner, so as to be understood by the most ignorant. Young persons in our congregations who receive such literary advantages as are common now among all but the very poorest, need that the topics in which it is most important that they should be interested, should be brought before them and illustrated in a style appropriate and forcible. Denominational usages and opinions should be vindicated, too, in the magazine that bears the appellation by which we are known, in such language as critical investigations and defences require. We cannot, therefore, profess that the work shall be adapted to scholars belonging to the one syllable and two syllable forms; though we do not pretend to make it a book for the special use of the learned. As much simplicity of style is preferred as is consistent with the communication of substantial knowledge, and the elucidation of questions interesting to the best informed classes of the general community. The pastors, deacons, and intelligent members of the churches, with the younger branches of their families, are the persons for whom we are most anxious to make provision, and whom we are most ambitious to please.

The editor having now performed the principal business of this interview, friendly reader, has to thank you for your attention. If, however, you can spare a few moments more, he will glance at some topics which often occupy his thoughts. He knows not to what department of the magazine you are most partial, but this he can assure you, be it what it may, that it does not enjoy the preference of all his friends. The diversity existing among them in

this respect is considerable, and a little mutual forbearance is therefore necessary. It may be that you resemble a lady who assured the editor a few months ago that it was her custom to begin at the first page of the magazine and read it through regularly to the end; but he is apprehensive that the class to which she belongs is a minority. On the other hand, a friend with whom he meets occasionally, not only reads the postscript first, but always speaks as though it were his wish that the magazine consisted exclusively of postscript. Another speaks of the attractiveness of obituaries, the number and length of which she is anxious should be increased; while two grave men united, not long since, in remonstrating against the insertion of so much matter of this kind, which was, in their judgment, quite useless. One day, towards the close of the summer, the editor received two letters, one saying that long reviews were uninteresting to people who had not much money to expend in books, and advising their discontinuance; the other, thanking him for the attention recently given to the review department, and speaking of it as the most valuable portion of the work. It is scarcely possible to improve the magazine in the estimation of some, without damaging it in the judgment of others. Nay, in some instances the very same persons have seen reason to change their opinion, and to advise an opposite course to that which they had formerly recommended. Now, reader, without knowing what your preference may happen to be, the editor begs to say that he shall keep before his mind this diversity of taste, and endeavour so to cater that none may be habitually neglected. He must remember, and he trusts that others will remember, that his readers are neither all aged nor all young; neither all critical, all poetical, nor all fond of reading sermons; that some dislike long pieces, and some de-

spise short ones; that some care little for news, but crave to be instructed in great principles, and that some are already settled in their views of truth, but anxious to be informed respecting passing events.

A word or two respecting reviews and notices of books, which, in the judgment of most literary men, furnish the criterion by which the respectability of a work of this kind is to be tested. It is of greater importance than might be at first apparent that these should be placed in the hands of the members of our churches in general, and especially of the young people. They excite and cultivate a taste for reading and thinking. To persons who purchase very few books it is of great consequence that they should not expend their money on any that are of little worth; that they should not be left to the guidance of travelling booksellers or local newspapers; and above all, that they should not encumber their shelves unawares with works of pernicious tendency. Nothing is more dangerous than to buy books on the faith of quotations appended to advertisements issued by the vendors. Were these quotations made faithfully, which they sometimes are not, they would often be deceptive; the sources whence they are derived being, in many cases, utterly undeserving of confidence. It is easy to procure, on very moderate terms, puffs under the name of reviews, extolling a common place or erroneous publication as a prodigy of sound reasoning and eloquence. Even in works of general respectability, the voice of private friendship, or denominational party spirit, sometimes sounds like a trumpet, much to the gratification of authors, and much to the cost of purchasers. It must seem wonderful to the readers of some miscellanies, that the works reviewed should come so generally from the same circle, that the authors should all be such very

clever men, and that they should always write such very clever books. A regular book-maker, who is initiated into the mysteries and is not above practising them, makes it his first care, as soon as his sheets are ready, to find reviewers for his work, whose connexion, or supposed connexion, with different periodicals, may secure for him a chorus of laudations. It requires some firmness on the part of an editor to refuse inflexibly a review that is volunteered by an author's friend, especially if that friend is one of whose assistance he might, under other circumstances, avail himself; and the result will sometimes be the displeasure both of the friend and the author. Nothing in the conduct of the magazine has caused the present editor more pain than the necessity for refusing such applications, at the expense of appearing unkind, self-willed, and foolishly precise. It is for your sake, reader, that this is done. You want an impartial judgment of the book; not a testimony of the friendly feeling of an anonymous reviewer towards the author. Now, whatever may be the worth in other respects of the judgment put into your hands, it is at least an independent judgment. It is the judgment either of the editor himself, or of some one whom he has selected to give a fair account of the performance. The interests of an author or the interests of a publisher ought not to be entirely overlooked in conducting a review—justice is due to all; but these are not the interests that should be chiefly sought: the paramount interests are the interests of the reader. On comparison it will be found that in our critical notices there is less panegyric than in those of some of our contemporaries; and that we are often silent respecting works which they eulogize, but which we cannot conscientiously praise, and do not deem it necessary to censure. One consequence is, that quotations from the Baptist Magazine do

not appear in the advertised lists of quotations so frequently as from many other periodicals; but another consequence is, that readers who rely on our recommendations of books are seldom disappointed.

Farewell, for the present, friendly reader. Let us do our best to serve the great Master, whose approbation is the highest reward, and whose judgment is

always according to truth. Our opportunities for usefulness on the earth will soon terminate, but brighter scenes are before us. He that planteth and he that watereth are one; and the time is coming when every man shall receive his own reward according to his own labour. A long looked for harvest home is at hand, when "both he that soweth and he that reapeth shall rejoice together."

MEMOIR OF THE REV. WILLIAM HUMPHRIES.

BY THE REV. T. D. REYNOLDS.

THE Rev. William Humphries, the subject of this brief memoir, was born at Shiffnall, in Shropshire, in the year 1800. His parents were in humble circumstances, his father being by trade a nail-maker. William, their son, the eldest of seven children, was at a tender age removed from school, and put to manual labour, with a view of assisting his father in the support of his large family. He was thus necessarily deprived of opportunities of regular instruction in the common branches of learning; for the only thing professed to be taught in the Charity School, the advantages of which he enjoyed only for a very brief period, was reading. His young mind was, however, bent upon learning; he therefore placed himself in a small Sunday school connected with the baptist chapel in his native town. Here he met with every encouragement, while he continued to make great and rapid progress, and soon became himself a teacher. His mild and amiable disposition secured him the respect and esteem of all with whom he was associated. It does not appear that either of his parents was the subject of piety. He was, however, in the habit of speaking of his mother with affectionate remembrance, as a

woman of great prudence in the management of her family. To her maternal counsel and advice, in a great measure, he attributed his preservation from the many vices which are so frequently practised by the youth of our towns. He was brought to the knowledge of the truth about the age of fifteen, under the preaching of the methodists; but was for a time prevented from making a public profession by the opposition of his father, he being a churchman. At the age of sixteen he was baptized and received into the fellowship of the baptist church in his native town, then under the pastoral care of Mr. Hollis. Feeling dissatisfied with his father's trade, he about this time engaged himself to that of a shoemaker, it being more congenial with his taste. Still his exertions in the acquisition of knowledge were indefatigable; so much so that while he persevered with his work, he frequently travelled a distance of seven miles for the purpose of availing himself of the kindly aid of a baptist minister residing in the town of Broseley, who gladly furthered him in his undertaking. Providence at length led to his removal to the town of Bilston, in Staffordshire, where he continued about three years. Here his exertions to render himself

useful were unceasing ; he soon acquired the entire confidence of the friends of Christ connected with the baptist church in that town. He was there introduced into the Sunday school as a teacher, and was invited occasionally to address the Sunday school children, which eventually led to his being further encouraged to exercise his gifts in preaching in the neighbouring villages, which he did with considerable acceptance. From an early display of sterling piety, inclination for learning, and talents for the ministry, his friends were desirous that he should avail himself of the advantages of an academical education.

At the age of twenty-one, recommended by the church of which he was a member, he entered Horton College, Bradford, then under the presidency of the late Rev. Dr. Steadman ; and considering the great disadvantages under which he entered the walls of that valuable institution, his proficiency in various branches of theology, literature, and science, was very creditable to himself, and satisfactory to his tutors. It was here the writer first became acquainted with him. During the last year of his academical course his studies were very frequently interrupted by an affection of his chest, accompanied by a most distressing cough ; and it was the general opinion of his fellow-students that incipient consumption had then taken place. At the period of his leaving college, there were very few of its inmates who thought he could live six months. His constitution, however, although never robust, possessed a most extraordinary degree of elasticity, and his being led by providence to reside in the south of England, appears to have been the means of improving his health, and of prolonging his life for a period of nearly twenty years. The term of his academical studies being nearly expired, at the request of his venerated tutor he

was induced to visit Braintree, in compliance with an application from the baptist church in that town for a student to be sent thither as a probationer for the pastorate. He commenced his labours at Braintree on the 10th of April, 1826, and was ordained pastor of the church on the 6th of March, 1827. In the month of October, then next ensuing, he was happily united in marriage to Miss Pettit, a lady of amiable disposition and exemplary piety, in whom he found a "help meet," and a fellow-labourer with him in the gospel of Christ. Delicacy to the feelings of the partaker of his joys and sharer of his sorrows, still surviving, forbids us to say any more.

It appears that at the period of his settlement at Braintree, the state of the baptist interest in that town was very far from being prosperous ; for in a letter to the Rev. Dr. Godwin, written a few months before his death, he says, "It is now more than eighteen years since I left your care and our still endeared Dr. Steadman, for Braintree, where I found the cause of Christ over which I am placed in a most depressed state, but which now presents a much better aspect. Antinomianism then prevailed in the church. I had to contend with many a wave, and was sometimes afraid that I should be driven from anchor ; but now all is for the most part calm. I have never been from my work much, but have kept close to my post for which I am perhaps, on public grounds, a little to blame. But I am constitutionally disqualified for public meetings, being of a too nervous temperament. Besides that, I have ever thought that I could serve the cause of Christ best by attending closely to my own charge."

It is indeed emphatically true of our departed brother, that he was indefatigably zealous in his exertions to promote the interests of his own flock.

In the year 1830 he had two spacious rooms erected on his own responsibility and at his own expense, for the use of his Sunday schools, which he had himself been instrumental in establishing. His people, however, afterwards came forward in a very laudable manner, and subscribed liberally towards refunding him the amount expended. But the old meeting-house being uncomfortably small, and in a very dilapidated condition, it was the ardent wish of his heart to see a good chapel reared, and fearing that the expense incurred in the erection of the school-rooms might retard the realization of that endeared object, he freely gave up, in 1832, the whole amount then remaining due to him, which was upwards of £60. The church and congregation perceiving that his heart was so ardently set upon having a new meeting-house, generously came forward to his assistance. A very neat, commodious chapel was erected, which was opened for divine worship, October the 10th, 1833, when excellent and appropriate sermons were preached by the Rev. Dr. Murch, then president of Stepney College, and the Rev. Alexander Fletcher, A.M., of London.

Twelve months afterwards he wrote the following in his scrap book:—"October 10, 1834,—This day twelve months our new meeting-house was opened. In reviewing the past year it is pleasing to be able to say, that no year of my ministry has been so successful as this. Our congregation has doubled; more members have been added than in the same space of time since I have been at Braintree; a spirit of prayer seems to prevail in the church, and many seem to be inquiring after Jesus; in short, peace and prosperity seem to attend us. Bless the Lord, O my soul!" He had the happiness, during the period of his pastorate at Braintree, of admitting into church-fellowship one hundred and twenty new members.

Within the last two or three years the fact was but too evident to all his friends, that his health was in a very precarious and declining state. In conversation with a friend a few days before his death, he observed, that about four years ago, while preaching in a barn on a sabbath evening, he felt that he had hurt his chest; that he felt it again the next Lord's day, and that he considered that his health had been gradually declining ever since that time. About the beginning of the year 1844, he took cold, which settled on his lungs. He was very ill for some weeks, and fears were excited that he would not be able to resume the duties of his office any more. And it does, indeed, appear that his characteristic ardent desire "to be at his work," led him to preach much too soon. Finding that his extreme weakness still continued, his friends prevailed with him to try the sea air, which he did for a month. That expedient seemed to have been of some little service in recruiting his strength, but his cough never left him. It was with very considerable difficulty that he attempted to occupy his pulpit during the months of last winter. One Lord's day evening in the month of February, having preached three times during the day, he complained of soreness all over him, which brought on a hoarseness which could never be removed.

From that period he continued to decline rapidly, but thinking himself better, he would preach once every Lord's day, which he did even on the Sunday week preceding his death. On the Monday morning, after preaching his last sermon, he complained of increasing soreness of his chest, but would not acknowledge that preaching hurt him, telling his medical attendant that he was determined to die in his work. The Rev. T. Craig of Bocking being about to leave home for some weeks, called to see him, when he did not apprehend himself in

any immediate danger. Mr. Craig says, "I could not but allude to the subject of his death, as he appeared to me to be so much altered. The general tenor of his remarks was, that he felt firm confidence in his hope of heaven." It was only the last Lord's day of his pilgrimage upon earth that he thought himself near his journey's end. To friends who called to see him on that and the following days, he said, "I am happy, it is all peace within. Death has no sting; it is taken away." To his beloved partner he said, "It is wonderful how religion takes away the fear of death." To friends around him, he said, "I am going home: I say it with humility, but 'I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing,'" laying particular stress on the words, "the righteous Judge."

Observing his weeping partner to be much afflicted at the prospect of his approaching end, he was heard to say, "Let me go; my work is done. I would rather die than not be able to preach. I think perhaps the Lord may be glorified more in my death than in my continuance." He expressed his wishes with respect to his funeral and the future welfare of his "beloved charge," with the greatest composure. The day before his death the Rev. J. Carter of Braintree (independent) called to see him. He found him in a state of great weakness, but without the least fear of approaching death. He told him that he considered death as a falling asleep. Mr. Carter said to him, "You die with confidence in those truths you have preached to others?" "O yes," he replied. "You have nothing to retract?" "Nothing," he answered, with all the emphasis of which he was capable.

On Friday evening, the 13th of June, after blessing his beloved partner and friends around him in the name of the Lord, he peacefully departed to be with Christ. His sorrowing partner asked him, just before he was gone, "Are you happy, dear?" "O yes," he replied, "I am happy, happy, happy!" He died in the forty-fifth year of his age, and the nineteenth of his ministry. In compliance with his request, his mortal remains were interred at the foot of the pulpit stairs in the new chapel, where he had faithfully preached the gospel for the last twelve years. The Rev. T. Craig of Bocking delivered the funeral oration at the grave, and on the following Lord's day afternoon the funeral sermon was preached by the Rev. J. Carter of Braintree to an overflowing congregation, from 2 Tim. i. 12, "For I know whom I have believed," &c.

Our departed brother was emphatically a man of peace. Rather than in any way be the cause of unpleasantness or discord, he would even sacrifice his own personal happiness, and brook insults which would have provoked the indignation of many men to the highest degree. It may be truly said of him as it is written of his adorable Lord and Master, that "when he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously." Though not extensively known beyond the immediate sphere of his labours, his life, as all who knew him can testify, was marked by Christian consistency and unblamable integrity. He carefully avoided the very appearance of evil. He never appeared to forget the importance of his office, or to fall beneath the elevation of his Christian character. But his general deportment was uniformly grave and becoming. His piety was above suspicion, and its principles were conspicuously exemplified in the general tenor of his character and conduct. As

a Christian he maintained an unblemished reputation to the end of his days. Whatever the ungodly and profane might have to say against the conduct of professors of religion, all acknowledged that Mr. Humphries was a good man.

Not only did he enjoy the confidence and esteem of the members of his own section of the church of Christ, but in many pleasing instances that of his Christian brethren of other denominations. With the independent ministers of Bocking and Braintree he lived on terms of the most fraternal friendship to the close of life. The Rev. J. Carter, one of the ministers above referred to, says, "All I ever knew of him led me to esteem him very highly. As a neighbouring minister he was kind, honourable, and liberable. As a Christian, though his religion was rather of the silent kind, I have every reason to believe it was solid and devout. As a minister he was a close student of the word of God, and closely followed what light he derived from it. I regret the loss of him deeply, and can only hope his successor may be as good, orthodox, and liberal a man."

The Rev. T. Craig of Bocking, in a note to the writer, says, "For our late friend and brother I had the most sincere esteem. His preaching (and I had many opportunities of judging) was truly scriptural, warm, faithful, and energetic; proving him to be alive to the glory of Christ, and the welfare of immortal souls. In his friendship he was most steadfast, and might be trusted. I had much confidential intercourse with him, and ever found him faithful and affectionate. He was careful to ascertain the path of duty in particular circumstances; but when he felt himself right, he was very steadfast in his adherence to it."

Our departed brother was not formed for religious enterprise, or open and aggressive warfare against the strongholds of error and iniquity. His habits, his order of talent, and his natural temperament, all combined to dispose him for the

quiet, unobtrusive life of a country pastor, and he fulfilled his course, watching over his flock. Within his comparatively limited circle, he had his sorrows and his joys, his successes and discouragements, through which he steadily held on his course as beneath the eye of his Lord and Master. He has left behind him many "who are witnesses, and God also, how holily, and justly, and unblamably he behaved himself amongst those who believed; and how he exhorted, and comforted, and charged every one of them, as a father doth his children, that they should walk worthy of God, who had called them into his kingdom and glory." Exact and punctual in the discharge of his allotted functions, he regarded his church as the vineyard assigned to him; and he kept it, seldom moving in any other sphere, or interesting himself actively in the more general and public associations of Christian benevolence. It is beyond a doubt that the disease (pulmonary consumption) which eventually terminated his existence upon earth, had taken possession of his mortal frame at an early period of life, and which, to a certain extent, during the greater part of his ministerial career, served to paralyze his energies; inducing frequently the most distressing nervous feelings, and depression of spirits, whereby he was prevented from acting with that vigour with which otherwise he might have done. And for that reason he was known and beloved within a far more limited circle than under other circumstances he would have been. He will, however, be long remembered with cordial affection by all who intimately knew him, and when the very few imperfections which marked his character are forgotten, his virtues will live; they will survive the corruptions of the tomb, and be developed in the perfection of beauty when time shall be no more.

Earls Colne, Oct. 1845.

THE DIVINE SHEPHERD: A SERMON.

BY THE LATE REV. B. H. DRAPER.

"The Lord is my shepherd, I shall not want."—PSALM xxiii. 1.

MANY of the Psalms are prophetic of the coming, the character, and the kingdom of the Lord Jesus. It is certain that this is the case, since the Redeemer himself affirmed it in his discourse with the disciples, who were going to Emmaus.

In the twenty-second psalm his weighty sufferings, when "he was poured out like water;" when "all his bones were out of joint, and his heart was melted like wax in the midst of his bowels;" when they "pierced his hands and his feet, and he was brought into the dust of death," were plainly foretold. The scornful behaviour, and even the language of his enemies around his cross, and some of the last solemn words which fell from his blessed lips, were also, without doubt, predicted in that psalm.

Some of the psalms are penitential, especially the fifty-first: happy is the man who has a heart in unison with its confessions and supplications! Others are full of praise: and he alone truly enjoys life who is indeed thankful to God for his lovingkindness. The twenty-third psalm is expressive of grateful confidence in Jehovah as the great Shepherd. It was probably written after David had come to the throne. He had often said, in moments of unbelief and depression, I shall one day fall by the hand of my enemy. But now, when he calmly reviewed all the way by which the Lord had led him, his heart was deeply affected with a sense of God's great goodness, and he could not but believe that Jehovah was his shepherd, and that he should be secure and happy through the remainder of his days.

The text furnishes us with two very interesting propositions.—

First, That the glorious Jehovah is the Shepherd of his people; and

Secondly, That, therefore, they may be humbly confident he will provide for them.

First, *That the glorious Jehovah is the Shepherd of his people.* This great truth may well afford us enlarged and abiding consolation, if we consider what is said of his character in the holy scriptures. Do we inquire of the sacred penmen who he is? They tell us that he is "Jehovah," the Being who alone is self-existent, unchangeable, and all-sufficient. They assure us that he is "the God of Abraham, of Isaac, and of Jacob;" the God and the Shepherd of all his praying people, in all generations. They declare that he is "the Lord of hosts;" of all the hosts of heaven, for there is not an angel in all the myriads who surround his throne who does not delight to obey his will; he is the Lord of all the hosts on earth, both rational and irrational; and the Lord of all the hosts of hell, for there is not a lost spirit who is not, and at every instant, subject to his control. He is "the Father of mercies." All the rivers and streamlets of good, throughout the universe, flow from him as the fathomless and immeasurable ocean of loving-kindness. He is "the Father of lights." All the innumerable lights, natural, intellectual, and spiritual, throughout his vast dominions, were kindled by his adorable hand. He said, Let them be; and they were, and they are.

He is "the God of patience," "the God of peace," "the God of all comfort;" and, to sum up all in one com-

prehensive word, he is "the God of love:" love is his blessed name; love is his gracious nature; his dealings with his people, and his commands, are all love. Let the ransomed flock think with delight and exultation of the glorious *names* of their great Shepherd! And not only of his names, but of his *perfections*; for

"His attributes present a field of day,
Where 'tis an angel's happiness to stray."

But that we may not "darken counsel by words without knowledge," let us again refer to those who have best known this Being of beings. And what do they say of him? They say that he is eternal. "Before the mountains were brought forth," exclaims one of them, "or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." "Thou, Lord, in the beginning," says another, "hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." There is no period, of time or of eternity, in which this great Shepherd cannot, and will not bless his people.

They tell us that he is "God Almighty," Gen. xvii. 1; that he "measures the waters in the hollow of his hand; that he metes out heaven with a span; that he weighs the mountains in scales, and the hills in a balance; that he takes up the isles as a very little thing; that all nations before him are less than nothing, and vanity;" that "he does as he pleases among the armies of heaven, and among the inhabitants of the earth; and that none can stay his hand, or say unto him, What doest thou?" This Almighty God, who is "able to do exceeding

abundantly above all that we can ask or think;" this Almighty God is the Shepherd of his people.

They tell us that he is omniscient; that he knows all things; that even "hell is naked before him, and that destruction hath no covering," that he formed the eye, and cannot but see; that he planted the ear, and cannot but hear; that he teacheth man knowledge, and must necessarily know. One of them, looking up to the Most High, says, "Lord, thou hast searched me, and known me; thou knowest my downsitting, and my uprising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways; for there is not a word on my tongue, but lo, O Lord, thou knowest it altogether." This omniscient God, who knows all things—all their straits, enemies, wants, and conflicts—is the Shepherd, the adorable Shepherd of his people.

They tell us that he is omnipresent, or that he is present every where. "Whither," says one of them, "shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee." This omnipresent God, who is every where, and at every moment, to protect and to save, is the glorious Shepherd of his ransomed flock.

They tell us, moreover, that he is "the only wise God," that his "understanding is infinite," that "he is not a man that he should lie," that his mercy is great, as the heavens are high above

the earth, that with him there is no variability, nor the shadow of a change. This infinitely wise, this infinitely faithful, this infinitely gracious, this unchangeable Jehovah is the glorious Shepherd of his people. Yes,—

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as large as his power,
And neither knows measure nor end.
'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come!"

But remark,—

Secondly, *That his people may be humbly confident that he will provide for them.* This is many times affirmed in the scriptures. "The young lions," says the psalmist, "do lack, and suffer hunger, but they that seek the Lord shall lack no good thing." "I will not turn away from them," says God by his prophet, "to do them good." "The Lord," says David, "is a sun and shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

True;—he will not withhold "any good thing" from his people. Yet he has not engaged to give them the luxuries of life; nor that they shall be "clothed in purple and fine linen, and fare sumptuously every day." He has said only, "Thy bread shall be given thee, and thy water shall be sure." That is, I promise to give you all necessary good.

All necessary good; not all that may appear desirable, and at the moment we may think it to be so. No doubt but that Joseph regarded it as desirable to be liberated from prison before the period which the Divine Wisdom had appointed as the best. David often thought it desirable, amidst his wanderings and exile from his native land, that the divine promise that he should be the monarch of Israel should be ful-

filled; and at length it was, but in God's own good time, and not in his.

Many of our wants are imaginary, and not real; and the great Shepherd has not engaged to supply these. From our ignorance we not unfrequently ask for things which would prove injurious. We ask for "a stone," but the great Shepherd gives us bread. The child may say, Father, give me the shining knife, I long to possess it; give me nothing but indulgences. But the wise and kind parent replies, No, my child, I cannot do as you wish me; here is meat for you, but not the knife; you know not how yet to use this; it might pain and wound you. Here is medicine, take it; it will do you good; it is necessary for your welfare. You need the bitter, as well as the sweet.

The great Shepherd will indeed supply our wants, but he has not said that we shall be exempt from affliction, though this would be always one of our desires. Even Paul was in danger of being "exalted above measure," and needed discipline and chastisement to humble him. This excellent man was the subject of manifold persecutions and trials. "Of the Jews," says he, "five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But though the afflictions of God's people may abound, their consolations will abound also. The apostle found this to be the case, and has recorded his experience for our encouragement. "We are troubled," says he, "on every side, yet not distressed; we are perplexed,

but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." But though we shall not, any more than Paul, be exempt from trouble, the great Shepherd will not fail to give necessary support. "As our day is, so shall our strength be."

"I shall not want," says the psalmist ; and his confidence was well grounded. None of the flock of God shall really want those great blessings which are essential to their comfort, usefulness, welfare, and salvation. Hear the voice of the great Shepherd ; I, says he, will *provide* for you. "Take no" inordinately anxious "thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air ; for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? Or what shall we drink ? Or wherewithal shall we be clothed ? (For after all these things do the Gentiles seek) ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you."

Again he says, You shall not want a guardian ; I will *protect* you. "No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment, thou shalt

condemn." "I will be a wall of fire round about thee, and the glory in the midst of thee. Not a wall of earth, which may be readily removed ; not a wall of stone, which the enemy might scale, or batter down ; not a slender fire, which he might break through uninjured ; but a wall of fire, which the foe cannot pass without destruction.

And not only so ; I will also confer on you all spiritual blessings ; I will fully and freely pardon you. I have opened "a fountain for sin and for uncleanness ;" it is filled with the atoning blood of my dear Son, which cleanseth from all moral pollutions. Through the efficacy of his death, though you have forfeited every good, and have nothing to recommend to my favour, I will frankly forgive you all your multiplied and aggravated transgressions : "go in peace."

Truly, you shall not want my pardoning love and grace. Nor shall you want a *justifying righteousness*, by which you may have a good right and title to a place in my kingdom. I have made him to be a sin-offering for you, "who knew no sin, that you might be made the righteousness of God in him." "Be it known unto you, that through him all who believe are justified from all things, from which they could not be justified by the law of Moses," "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

You shall not want a justifying righteousness. Nor shall you want a *meetness* for the kingdom of glory. I will make you free, says the great Shepherd, from the accursed bonds of sin ; yea, I will make you "free indeed." I will bring you into "the glorious liberty of the children of God." "Sin shall not have dominion over you, for ye are not under the law, but under grace." I will make you meet to be partakers of the heavenly inheritance.

You shall not want *persevering grace*. I, who have "begun a good work in you, will perform it until the day of Jesus Christ." I will work in you, both to will and to do of my own good pleasure. My almighty arm shall keep you, through faith, unto salvation.

You shall not want *spiritual refreshment*. You shall draw water with joy out of those wells of salvation which I have provided for you. Waiting on me, you shall renew your strength, you shall mount up with wings as eagles, you shall run in my ways, and not be weary; you shall walk, and not faint. I will send the Holy Spirit, the Comforter, to refresh and cheer you, and he shall abide with you for ever.

You "shall not want all needful support." The *world shall not overcome you*. You shall gain the victory over its smiles and its frowns. "I will not suffer you to be tempted above that you are able to bear, and with every temptation I will make a way for you to escape." Influenced by my love, you shall be "more than conquerors" over every enemy. Yea, you shall want *no good thing*.

Thus, gloriously, will the great Shepherd bless his, ransomed flock, whilst they continue in the wilderness. Nor shall they want all needful support at the trying period of their *departure* out of it. For the death of his saints is "precious" in his sight. He has ever been with them in the valley of death, so that the shadow only of the last enemy has passed over them. Yea, he will *rescue* them from the *dark grave*. Their "corruption shall put on incorruption, their mortal shall be clothed with immortality; the saying that is written shall be brought to pass, Death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the

victory through our Lord Jesus Christ." Yea, the great Shepherd will *crown them with his loving kindness for ever*. It is his "good pleasure to give them the kingdom" of his glory.

Thus amply shall their every want be supplied from the all-sufficiency of their great Shepherd. But is all this well founded? Are we sure of its truth? Yes, we are. The glorious Jehovah has graciously condescended to give us proof upon proof. What does the *experience* of his people in every age say? Ask Jacob, and he will tell you how all things were working together, not only for his good, and for the good of his family, but for the welfare of millions of our race, even when he imagined that they could not be more untoward, or against his interests. Ask the people of Israel, and they will tell you that they saw the sea divided, and that they marched over the bed of the waters dry-shod; that they beheld the manna descending each morning and evening around their tabernacles; that they were witnesses of the presence of the great Shepherd, who guided them by day by the pillar of cloud, and by night by the pillar of fire. Ask Elijah, and he will tell you how the ravens, by the command of the great Shepherd, "brought him bread and flesh in the morning, and bread and flesh in the evening." Inquire of the poor widow, the wife of one of the sons of the prophets, and she will bear her testimony how the little oil in her possession increased by the blessing of the great Shepherd, till there was not a vessel to receive it. Let Peter witness how, in answer to prayer, an angel was sent to unbar the prison doors, and to restore him to the communion of the saints. And does our own experience furnish no proof that the great Shepherd ever waits to be gracious? Has he not guarded, and led, and provided for us hitherto? And will he now leave us to perish in the wilderness?

That be far from him. Our own experience unites with that of all his ransomed flock to prove that we "shall not want."

And what is the testimony of the word of the Most High on this interesting subject? This, indeed, we have in a great measure heard, whilst we listened to the voice of the great Shepherd. Every part of it assures the ransomed flock that all their temporal and spiritual need shall be supplied; that they "shall not want."

If we consider the endearing relations which God bears towards his people, we may be assured that they "shall not want." He is their Father by adoption and grace; and they are the sons and daughters of the Lord Almighty; and can it be supposed for a moment that he will permit them to want? Especially when we consider that the cattle upon a thousand hills, and that the riches of the universe are his. And when we connect with this view of his all-sufficiency his unspeakable affection, so that a mother's love is coldness itself when compared with his, we are sure that they "shall not want." Yea, he has condescended to affirm that he is not only the Shepherd, but "the husband" of his church and people; surely, then, he will not permit those who sustained such endearing relations to want any good thing.

The divine *unchangeableness* is an additional security that every want of the ransomed flock shall be supplied. Hitherto he has provided for them; and he is still the same kind Shepherd; as full of ability, grace, love, and faithfulness as he has ever been, and he must be so through all future ages and generations. It is the glory of our great Shepherd's character that it cannot change; and, therefore, the most perverse and ungrateful of his flock are not neglected, or even consumed, but all are bountifully fed out of his infinite ful-

ness. "He maketh them to lie down in the green pastures, he leadeth them beside the still waters." The unchangeableness of the great Shepherd forbids even the supposition that they shall want.

When it is recollected that he has also already not only led and fed them, but conferred a gift of "unspeakable," yea, of *infinite worth*, we may well conclude that they shall not want. All other blessings, however essential to their welfare, are but as nothing when compared with this "gift." "God," the great Shepherd, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Well might an apostle, when contemplating the first of this blessings, exclaim, "Thanks be to God for his unspeakable gift." And well might he, from this astonishing fact, draw the delightful conclusion that none of his ransomed flock should want any good thing. "He that spared not his own Son," says he, "but delivered him up for us all, how shall he not with him also freely give us all things?"

The subject naturally leads us to the important inquiry, Whether we are his sheep? It is evident, beyond a doubt that very many who profess to be so, are not. With the scriptures in our hands, and forming our judgment by the truths revealed in those hallowed pages, we may affirm, without hesitation, that the wicked, the prayerless, the unbelieving, and the unregenerate, are not among the flock of the great Shepherd; but are really, whatever their professions may be, among the goats, who will be found at the day of judgment at the left hand of the Saviour; and to whom he will address those dreadful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How should the thought even of such a

sentence bring us to our knees, and influence us to breathe the prayer, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." How should even the distant prospect only of hearing these words alarm us, and compel us to "flee from the wrath to come."

Sheep are generally distinguished by some mark, which shows to whom they belong. An old writer observes that the sheep of Christ are all marked "on the ear and on the foot;" that is, they all hear his voice and follow him. What, then, does the Saviour say? He says, Repent; and that if we do not, we must perish. And do you hear his voice? Are you sorry for your transgressions? And are you supplicating mercy at the throne of grace? He says, that you must believe on him, and that you cannot be saved unless you do so. And have you fled to him by faith, renouncing every other ground of hope? He says that he who loveth father or mother more than himself, is not, and cannot be his disciple. And do you hear his voice? Do you love him supremely? He says, that if you would indeed be his, you must take up your cross and follow him. And do you do so? Are you taking him for your great example? Do you wish above all things to resemble him, and to follow him through evil and through good report, even "whithersoever he goeth?"

Again, The great Shepherd says, Part with every sin, though dear as a right

hand or a right eye. "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." And is it evident, from your conduct in public and private, that you hear and obey his voice? "A new commandment," says the Lord Jesus, "give I unto you, that you love one another." And do you love all who bear the likeness of the dear Saviour? Happy, thrice and for ever happy, are all they who thus hear his voice, and who follow him!

If we are indeed his sheep, we ought to abound in gratitude and praise. We ought, indeed, individually, to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." The mercies which he has vouchsafed to us are great and innumerable. But what he has done is only a pledge and earnest of what he will do. He will not only bestow on us all needful blessings, but he will perfect the work of his grace and bring us to glory. He has engaged to do so. Let us, then, be comforted; let us humbly and entirely confide in him; let us desire nothing so much as his glory; let us praise him with one heart and with one voice; let us say,

"Author and guardian of my life,
Great Source of life divine;
And all harmonious names in one,
My Saviour, thou art mine."

"What thanks I owe thee, and what love!
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more!"

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

(Concluded.)

WHEN Charles II. returned to England the baptists were a large and flourishing body. Proofs of their increase, between the reign of James I. and the death of Cromwell, were furnished in the last paper. In the latter part of that period

they reaped a golden harvest. When liberty smiled upon them they prospered. In the year following the Restoration, the general baptists presented to the king a petition against persecution, accompanying it with a confession of their faith, which was "subscribed by certain elders, deacons, and brethren, met in London, on behalf of themselves and many others in several counties, and owned and approved by more than twenty thousand." Between the years 1660 and 1688, perhaps the most dismal, certainly the most disgraceful period in English history, some baptist churches were formed in various parts of the country, notwithstanding the severity of the laws and the vigilance of informers. In the Savoy conference the discussions between the presbyterian and episcopal divines turned partly on the question of baptism, which was thus kept before the public mind to the advantage of truth. During the very year that the act of uniformity drove almost all the talent, learning, and piety, out of the establishment, several of our churches were founded in retired parts of the land, and others date their origin from the year 1665, just after the five-mile act had received the royal assent. According to the provisions of that infamous law, it was a crime for nonconformist ministers to reside within five miles of any city or borough, or even to approach within that distance of any parish or place, where they had stately laboured in the established church, unless in passing on the high road. The violation of this law exposed them to a fine of forty pounds. This will explain the fact that many of our churches were formed in villages, nooks, and corners of the land, beyond the reach of the five-mile act.

Moreover, the conventicle act rendered the meeting of more than five persons for the worship of God illegal in any other place than that allowed by the liturgy, and sanctioned by the compulsory church. For the first offence persons suffered

three months' imprisonment, or paid a fine of five pounds; for the second offence the penalty was doubled; for the third it was a fine of £100, or seven years' transportation; and in the event of their returning without permission, *they were doomed to death without benefit of clergy.* Burnet says, "all people were amazed at this severity." In those times many of the baptists were lion-hearted men, good soldiers of Jesus Christ, obeying God rather than man, and remembering the divine injunction, "forsake not the assembling of yourselves together." Though the vilest of laws were in full operation, and the country swarmed with spies who were hired by the bishops, they courageously met for the worship of God, by scores and hundreds, in private houses, or in woods, or at midnight; and, what is still more worthy of admiration, they founded churches, which have been preserved and prospered down to the present time. Some of those heroic defenders of the faith were sent to prison for a breach of the laws named above, but from their dungeons they wrote in the following strain:—"Our societies from whence we are taken are exceedingly cheerful, and a very lively spirit of faith and prayer is amongst them, and their meetings rather increase than otherwise. Sure that the Lord is near, his wondrous works declare; for the singing of birds is come, and the voice of the turtle is heard in the land."

There is evidence upon record to prove that about forty of our churches were formed during the persecuting reign of Charles II., besides others whose dates cannot be made out, though it is almost certain they originated about the same time. Even in the year 1677, many pastors and elders of our London churches held a convention *in the metropolis*, and sent forth a confession of their faith. Charles and his creatures had grown weary of shedding the blood of noncon-

formists, not because they disliked the work, but because they had found out that neither wicked laws nor heavy fines, neither prisons nor flames, could subdue their free and courageous spirit. Moreover, Archbishop Seldon was dead—one of their worst enemies—a man of blood, “who made a jest of religion,” said one of the historians, “any further than it was an engine of state.” Combined with other circumstances, these things might have emboldened the baptists to hold a conference, in the place where Satan had his seat, at the time mentioned. We can give no particulars about the meeting, but merely state the fact.

In a former paper it was said that we know very little about the baptists during the reign of James II., beyond the register of their sufferings and martyrdoms. In all parts of the country many of them were shamefully treated. Their history is traced in characters of blood. Their ashes were scattered to the winds. The king ordered their chapels to be shut up; prisons were the abodes of their ministers; congregations met at midnight; hymns were sung in secret, and sometimes hymns were omitted, lest informers should hear the noise and discover the place of meeting. Liberty was almost driven out of the land. In the west the two Hewlings were executed. Sampson Larke, the pastor of the baptist church at Lyme, was put to death among the scenes of his faithful and honoured ministry. In London, Mrs. Gaunt was burnt at the stake; but the fire which consumed her was hardly extinguished, when her unsubdued brethren commenced the formation of new churches in many parts of the kingdom. Between the death of Charles II. and the expulsion of his brother, by the united voice of an indignant people, several churches now in existence date their origin. In the year 1686, for example, when the times were so terrible that many nonconformist minis-

ters and families removed to New England and other American colonies, one baptist church was formed at Tring, another at Yarmouth, and a third in Norwich. In times like those there could be no general organization of the churches like our associations and unions of the present day; hence they have left us no tabular statements from which to calculate their numbers and strength. But with regard to the character of their members, the testimony of Burnet may be relied upon, “they were generally men of virtue and of an universal charity; and as they were far from being on any treating terms with the church of England, so nothing but an universal toleration could make them capable of favour or employments.”

The year 1688 brought the revolution and the expulsion of the Stuarts—a race, it has been said, cursed of God and hated of men. With the Prince of Orange, liberty came back to our land. Toleration was granted to nonconformists; consciences were made free; baptists could meet to worship God without molestation. The right hand of the Lord had triumphed gloriously. William landed at Torbay, Nov. 5, 1688. Early in the following session of parliament the toleration act was passed in favour of dissenters; and immediately afterwards, Kiffin, Keach, and other London ministers, issued a circular to their brethren in the country, inviting them to send messengers to a general assembly, appointed to be held in the metropolis during the month of September. At the time fixed upon the conference took place, and was attended by representatives from more than 100 churches. No attempt had been made previously, on so large a scale, to ascertain the strength and condition of the churches; while the good men who responded to the invitation represented only a part of the denomination. None of the general baptists were present; indeed, none of them were

invited. Perhaps Ephraim envied Judah, and Judah vexed Ephraim. Be that as it may, we think it was an error on the part of those who convened the meeting; because it is almost certain that the general baptists were then more numerous than the other section of the body, and because the returns were not a true representation of the *whole denomination*. Moreover, the communion controversy stood in the way of other churches sending delegates to the assembly. This was the case with the brethren in Bedfordshire, from which there were but three representatives on behalf of *two* churches; yet there were other churches in existence at the time, but most or all of them were favourable to open communion. It is true that in the preliminary arrangements for the conference a resolution was passed to this effect, that on the communion question "every church was at liberty to walk together as they had received from the Lord," yet the foul names which had been applied to Bunyan by the venerable Kiffin and others, in the course of this absurd controversy, had produced great irritation in the minds of the Bedfordshire baptists, and made them unwilling to attend the general assembly. The list of delegates would have been larger, but for another cause which ought to be mentioned. Above all other men, the baptists have been jealous of their rights and privileges. Sometimes their jealousy may have been without foundation; yet having their eyes on the page of history, and many of them smarting under a sense of wrongs done to them by the abettors of spiritual despotism, they had reason to view with suspicion anything in the form of ecclesiastical councils; hence some of our brethren stood aloof from the assembly, lest it should tamper with the independence of the churches. To allay any fears which might have arisen on this tender point, the conference found it necessary, in their first resolution, to

"disclaim all manner of superiority or superintendency over the churches." These remarks have been made in explanation of the fact, that the brethren who assembled in London, from all parts of the country, represented but *one* division of the baptist denomination, and only *a part* of that division.*

Ten years after the revolution had scarcely passed away, and the bonfires and rejoicings for that signal interposition of providence were hardly forgotten, when many of our churches fell into a state of backsliding and spiritual decay. Prosperity did then more harm than adversity. The smiles of the world were more dangerous than its frowns. Deputations to Whitehall with addresses of congratulation, kissing the hands of kings and queens, and nods of recognition from wily statesmen, had a much worse effect upon piety than the rough discipline of prisons, or religious meetings at midnight, and the spoiling of goods for the sake of conscience.

"Persecution for twenty years winnowed the churches, and kept them free from hypocrites and formal professors. Afflictions kept under the corruptions of the people of God, and preserved them from biting and devouring one another. But when the political horizon was cleared, when the sun of prosperity arose upon the nation, and when the sword of oppression was wrested from the hand of the persecutor, then pride, covetousness, worldly-mindedness, and the lust of dominion prevailed, and nothing but distraction and misery appeared in many, if not in most, of our churches." In the year 1750, when a state of comparative repose had been enjoyed for sixty years, a spiritual blight rested upon religion and upon the nation. On the walls of Zion some of the watchmen sounded an alarm. Even Dr. Gill said, "there are scarcely any that naturally care for the souls of men, and who are heartily concerned for

* Irviney, vol. i. p. 523.

their spiritual welfare." Declension in the piety of our churches was followed by a decrease in the number of their members; and we run no hazard in saying, there were more baptists in the kingdom when the toleration act was passed than at the end of the next fifty years. This arose from various causes. First of all, the churches grew lukewarm in the service of God, then errors crept into them, and at last they were wasted by controversies. Spurious Calvinism was preached in many pulpits where the faith once delivered to the saints had been made known. Socinian and antinomian heresies became rife in certain quarters, and produced their legitimate fruits—strife, division, and weakness. People clamoured for sermons on election, eternal justification, effectual calling, and the perseverance of the saints; yet denounced the practical duties of Christianity and invitations of mercy to sinners as dry and legal preaching. The natural consequences followed: many churches became extinct, the candlestick was removed out of its place, the presence of the Saviour was withdrawn, and *then* the glory departed.

Dark and degenerate as those days were, God did not leave himself without witnesses. Men were raised up who stood in the gap to turn away the indignation of the Lord from his people; men who plunged into the scene of infection and death, and by their intercessions stayed the plague; men who preached "the glorious gospel of the blessed God" in the spirit of him who warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. Success followed their efforts. Soon the wilderness began to flourish and blossom as the rose. Showers of blessings descended in their season, the churches were edified, and walking in the fear of God and in the comforts of the Holy Spirit, they were multiplied.

Individuals now made efforts to ascertain the number of baptist churches in the country. In the year 1763, a list was made out by Mr. John Ryland, and printed at the expense of the baptist fund. It gave an account of two hundred churches. Fixing the average number of members for each church at fifty, which Ivimey thinks a fair one, there were about ten thousand persons in our communion eighty years ago, so far as the returns may be relied upon. This estimate, however, must be viewed merely as an approach to truth. Place to the account of hearers, who were not members, an equal number, and there could not have been more than twenty thousand persons in all our congregations both in England and Wales. In this statement the general baptists are not included, but their piety had declined and their numbers decreased also. Another list was prepared in the year 1790, which contained three hundred and twenty churches for England and Wales. In the year 1811 it had increased to four hundred and seventy-eight; and in the year 1822, seven hundred and eight were reported. Twenty years from the last date, the committee of the Baptist Union laboured with commendable zeal to collect our denominational statistics; and their inquiries brought to light the fact, that no less than eleven hundred and fifty-eight churches in the kingdom practised the rite of believers' immersion. Ten years have passed away since the publication of that report; further researches have been made on this interesting subject, and "the Manual" of the denomination for the present year publishes the good news, that "the number of baptist churches in Great Britain and Ireland may now be estimated at *seventeen hundred and eighty-seven*."

Having taken at random eight circular letters of different associations, the following results have been made out with

regard to the average size of our churches. In two associations the average was seventy and seventy-two members; in the next two it was between ninety and a hundred; in three of them it was between one hundred and one hundred and sixteen; and in the last it was one hundred and thirty. The lowest number was seventy; the highest was one hundred and thirty; the average was a fraction below one hundred. After making these calculations, the writer founed a table of valuable statistics in the Manual for the present year, which gives nearly the same results. The table includes a period of eleven years. In the year 1834, thirty-three associations contained eight hundred and two churches, forty thousand seven hundred and sixty-three members, and an average for each church of eighty-two. But in the year 1844, thirty-nine associations reported nine hundred and seventy-eight churches, eighty-six thousand five hundred and fifty-five members, and giving to each church an average of one hundred and ten. Now, if we strike the averages upon eleven years, they will give about one hundred and three for each church; or, in round numbers, one hundred. According to this calculation, there are one hundred and seventy-eight thousand seven hundred persons in fellowship with one thousand seven hundred and eighty-seven churches.

Presuming that the general correctness of these figures may be relied upon, yet they do not represent the sum total of individuals who have submitted to the ordinance of believers' baptism: for it is well known that in most large towns and cities many baptists are in communion with other denominations of Christians. Great numbers of Wesleyans have been buried with Christ in baptism, but approving of the doctrines and discipline of Mr. Wesley, they remain in connexion with their own society. In London, and in the provincial towns,

most of the independent churches have in communion with them persons holding our views on baptism; not in theory only, but in practice also. Some of them are deacons; some are superintendents of sabbath schools; some are teachers; and some are wives of independent ministers. In many instances, mixed marriages explain the fact. Sometimes preference for the ministry is put forth as the justification. In other cases the reason assigned has been the *greater respect and support rendered to ministers of the independent denomination than can generally be found among the rude democracy of our own churches*. The writer states facts, not opinions. Even in the establishment there are not a few among the pious who hold the view of immersion on a profession of faith, yet prefer the form and polity of the episcopal church.

Could we ascertain, then, with anything like accuracy, the number of baptists in fellowship with other sections of the Christian family, and add them to the printed returns of our associations, as reported in the Manual, the result would surprise those persons who regard us as an insignificant sect; whilst it would gratify all who rejoice in the spread of what they deem scriptural views of believers' immersion. Looking back to their small beginning in this country, the persecution they suffered from age to age, their long and lingering imprisonments, the list of their martyrs, the spoiling of their goods, the popular prejudices arrayed against them, the odium to which they have been exposed, the misrepresentation of their sentiments by writers of other denominations; as well as to their own strifes, divisions, controversies, stern independence, and rough discipline, it is cause for gratitude and encouragement that such multitudes have become witnesses for the New Testament rite of baptism on a personal profession of faith in the Lord Jesus Christ. The grain of mustard

seed has become a great tree. The bush on fire has never been consumed. All attempts to exterminate the baptists failed. Their blood was the seed of their churches. From their ashes rose up kindred spirits to defend the truth as it is in Jesus. Poets lampooned them. Historians blackened their characters. Senators passed penal laws for their suppression. Bishops dragged them to prison, and from prison to the stake. At one time they were deemed unfit to hold the lowest office under government, and at another time they were fined for not going to church to hear the drunken clergy of the restoration. Under the reign of Charles I. they were exposed to the barbarities of Laud; under the reign of Charles II. their chapels were shut up and their ministers imprisoned, fined, or murdered. Popular reproach was fixed upon the very name of baptist. From the days of Austin down to the flight of James II., the hand of despotism was upon them; and when that hand was made powerless by the efforts of a long oppressed people, the poor baptists had to contend with worse enemies, the prejudices of education, custom, and bigotry. Yet, thanks be unto God, they have outlived their calumniators, and survived their sufferings. Some of their churches now contain three hundred, five hundred, seven hundred, and even eight hundred members. Most of their ministers have had a liberal education. Several colleges

are supported by the voluntary contributions of the people. They led the van in modern missions. William Carey stands first among modern missionaries. In the science of theology few men have surpassed Andrew Fuller. In pulpit oratory Robert Hall had no equal. John Foster was the prince of essayists. Bunyan, the glorious dreamer in Bedford gaol, was a baptist. Roger Williams, who taught the governments of the old world the grand distinction between civil rights and religious freedom, was a baptist minister. In these facts we do rejoice, yea, and we will rejoice.

While, however, we review the past with gratitude to God, and with admiration of the founders of our churches, let us not shut our eyes to the claims of present times, nor to the prospects which are opening to us on every hand. Fields are white to harvest. The signs of the times are encouraging. The evening of the world approaches. In England, Scotland, and Ireland, the days of church establishments are numbered. Germany is the scene of a second reformation. The world needs the gospel. Moral revolutions are taking place at home. Baptists, be true to your principles. Be united. Live in peace. Imitate the Saviour. Prepare for coming events. Love all good men, and let your motto be, in fundamentals, unity; in non-essentials, liberty; in all things, charity. The grace of our Lord Jesus Christ be with you. Amen.

THE DUTIES OF MINISTERS.

BY THE REV. THOMAS DAWSON.

(Continued from page 558.)

5. Cannot we do more than we generally do to induce inquirers to make a profession of religion?

The methodists say that the baptists

are good marksmen, but they do not bag the game. It is lamentable to see the majority of our regular hearers are not members of our churches. Some of those

hearers have attended the house of God for many years, are teachers in our schools, moral in their conduct, and contribute liberally to our charitable institutions. Let us not be mistaken; we would not, on any account, induce any to make a profession, where there is not satisfactory proof of the new birth, for then we should be sowing tares among the wheat. But if we were more conversant with this class of hearers, it is not improbable but we might find in them some good thing towards the Lord God of Israel. To employ a number of members to look out such cases, and inform the pastor of them, or direct them to the meeting for religious conversation, would, it is presumed, be of some advantage. As members go to and from the place of worship, they have many opportunities of conversation with the undecided, in which they might make the sermon the subject of serious inquiry. "Jesus saith unto them, Have ye understood all these things," Matt. xiii. 51. True piety is modest and retiring, and the watchmen of Zion must seek it out. In the addition of true converts to a church, its moral power over the world is increased to make further aggressions on the empire of darkness. In some department of useful labour or another, let all the members of the body be employed, that by the effectual working in the measure of every part, the whole may be increased.

6. Let us seek to avoid occasion of reproach from the world.

"Be ye clean that bear the vessels of the Lord," Isaiah lii. 11. It is truly distressing to consider how many baptist ministers have fallen through immorality. It has sometimes been feared that we do not, as a body of ministers, rank as high in morality as the ministers of some other denominations; nay, some have apparently had something worse than the spots of God's children about them, and have shown by their

works they never knew the grace of God in truth. Nothing can compensate for this loss, or be substituted for piety in the ministers of Christ. Many things we may be or not be, but holy we must be. "A bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Has there not, for some time past, been a sad mistake, both in ministers and churches, as to the qualifications requisite for the pastoral office? The spirit of the world has been creeping in upon us. In the manufactures of the present day there is an effort to produce what is splendid, rather than substantial; goods are made to sell rather than wear: and so it has been in the church; there has been a clamour for men who preached a fine sermon, rather than for men who lived a holy life. Little regard has been paid to those qualifications for the elder's office, on which the scriptures lay almost all the stress. Nearly all that is said of what may be called intellect, or talent, in the popular acceptance of the term, is comprised in the two expressions, "*not a novice*;" "*apt to teach*." The former means not one newly planted, not a new convert, but one who is firmly fixed in the doctrines of Christ, who has a mind well stored with gospel truth; and the latter means a facility of imparting information to others. We can find men of the finest intellects and most refined taste, who are, nevertheless, under the dominion of the basest principles, and most sensual propensities. It is high time for ministers to cultivate, and seek to excel, in all the graces of the Christian life. If we mistake not, the witnesses for God at this time are to be good men, full of the Holy Ghost and of faith, flying in the midst of heaven in zeal and heavenly mindedness, having the everlasting gos-

pel to preach. Our hearers will listen to know what we say, but they will see what we do to know what we mean, and act accordingly. If we love not holiness, we had better for ever resign our office.

In this county it is particularly necessary, at this time, from the fearful declensions we have seen in some who once stood high as preachers of the word. Where one minister has failed for a want of talent, four have failed for a lack of godliness.

Next to an inspection of our own hearts, is a careful examination of any whom we may encourage in the work. Satan never does the church of God so much damage as when he transforms himself into an angel of light. As an individual, I would be fully satisfied that a man was converted to God before I would give him the least encouragement to enter the ministry, though he had all the learning of Gamaliel, and all the eloquence of Cicero. Learning avails nothing without grace; education is not salvation. Paul's charge to Timothy is, "My son, be strong in the grace that is in Christ Jesus," 2 Tim. ii. 1. The pride of reason must bow to the true light of revelation, and the attainments of the scholar must be under the absolute dominion of grace; then will the servant of the Lord convert more from infidelity by the purity of his life, than the graceless declaimer by the noise of his preaching. The son of a clergyman, and of high church principles too, sent, not long ago, for an occasional preacher in our denomination to pray with him in his sickness; and it could be for no other reason than a firm persuasion that the baptist minister was a good man. Purity of life gives us access when nothing else can. To succeed well we must preach well, to preach well we must live well, and to live well we must have great grace.

7. Avoid all interference with civil

matters, which are evidently foreign to our high vocation.

We have rights as men and members of the state, that we must maintain; but the danger is, lest in defending these rights we become worldly, and lose our character as the ministers of Christ. In the discharge of our civil duties, great care must be taken that we exhibit the Christian in the politician. We live in a county which has been, and still is, prominent for the advocacy of freedom, both in commerce and religion. The politics of Christ's servants should be the advancement of scriptural truth, and an adherence to freedom and justice, whatever party may be in power. It is questionable whether we do not lose by ranking ourselves by the side either of whig, tory, or radical. So far as pure religion is concerned, there are, in all of them, things which we cannot approve. We ought always to be on the side of justice in all parties, and the enemies of oppression in all. Our influence upon a civil government must be felt more in the indirect way of the spread of truth among the people, than by any external demonstration. We must act on the people, and the people will act upon the government. Just as true religion spreads, will the Son of man, by the sword of his mouth, and the brightness of his coming, destroy the man of sin, whether he be in the church or the state. The humble servant of Christ, who sits down in the cottage of the poor woman whose prompt obedience is opposed by the threats of an ignorant, churlish husband, and persuades her that the Lord Jesus is the one Master we must obey in religion, inculcates the principle of religious freedom, which will, when carried out in the way we have witnessed at the baptism of many of our converts, ultimately free the church from all control but that of her one and only Lord. Let us never forget that we can only be successful to any valuable end as such

instances as these occur. The kingdoms of this world will become the kingdoms of our God and his Christ, only when the inhabitants of this world are converted by the word and spirit of the truth. Political renovation which would leave us at a discount in saving conversion to God, cannot be a matter of great exultation to the servants of him who said, "My kingdom is not of this world." Christ manifested but little regard for the deliverance of the Jews from the bondage of Rome, compared with the freedom wherein he makes us free. "If the Son, therefore, shall make you free, ye shall be free indeed," John viii. 36. Most ministers who have embroiled themselves in civil matters too much, have lost their spirituality of mind, injured their character, and misled their flocks. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," 2 Tim. ii. 4. So long as professors of religion have the railway periodicals supplied on the Lord's day morning to ascertain the value of the shares—and I am informed this is now being done; so long as speculations in, and Sunday travelling upon them prevails to such a fearful extent, it is hoped that no minister of Christ will pollute his hands by holding property therein.

8. Let us vigorously disseminate the gospel by forming preaching stations whenever opportunity allows.

Our Lord's commission is, "Go ye into all the world and preach the gospel to every creature." We would decidedly recommend open air preaching in our crowded streets, at fairs, and races, and on Lord's days, to the multitudes who never attend a place of worship. Are not many of our congregations thin? While we are preaching to empty pews the people are thronging our public walks and places of amusement. If the people will not come to us, we must go

to the people. It is lamentable to see thousands who never, or very seldom, hear the gospel, at our very doors. Many of them will listen to a sermon out of doors, who will not enter a chapel. Difficulties there may be in the commencement, but only try and they will give way; and what was a task will become a pleasure. Let us not be afraid of forming stations where the people are in darkness because it may give offence to some other sections of professing Christians. While we defer, Satan is dragging souls to perdition.

9. Let us maintain firmly, but not furiously, those principles which distinguish us as a denomination, so far as we do feel their value and importance.

If ever we expect others to respect them, we must respect them ourselves. We must not beg their reception by any subtle concealment. If any one reflect on me because of them, I will try to take it patiently, and thank him if he will show me a more excellent way. The spread of Popery under the name of Puseyism, is now exciting the fears of all that love the truth as it is in Jesus, and may be bringing on the last conflict between Christ and anti-Christ. Are our hands clean? The time is at hand when we must side with tradition or revelation. We see none who can maintain a successful conflict with Rome, who hold infant baptism. If it be a fragment of Popery, and it be from her communion we are called by the great Head of the church, when he cries, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," should we not guard very carefully against this error, by whomsoever it is held? Purity of doctrine, discipline, and life, are all requisite for these times; but from our circumstances, as an association of churches, they appear to be especially demanded. We are witnesses for God.

It is humbly hoped the suggestions now offered meet our circumstances. They are willingly given in deference to those of my brethren whose age and experience qualify them for doing a service more worthy of regard. No more attention to them is expected than they deserve. In the use of them, however, we see no peculiar difficulty, if a humble dependence on the power of the Holy Spirit be cherished, which may not be surmounted, no danger we may not yet escape, and no ground lost which may not be regained. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "I have planted,

Apollos watered, but God gave the increase." This scripture is often incorrectly read, Paul may plant, Apollos may water, but God giveth the increase; as if it meant little whether they plant and water, or as if it were doubtful whether any good would attend either or both. There is an order in nature and in grace alike in connexion and in certainty; the tree is planted and watered, and then comes the increase; so in grace, not of merit, but of promise, an increase is certain. "Be ye, therefore, steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord," 1 Cor. xv. 58.

Bucup, Sept. 11, 1845.

"SO RUN THAT YE MAY OBTAIN."

1 CORINTHIANS ix. 24.

Run, Christian racer, run!

Far spent is now the day;
Thy work will soon be done,
Thy prize will soon be won,
Pursue thy way.

Speed, Christian racer, speed!

Behind thee is the foe;
But thou hast help in need,
Him who for thee did bleed;
Then forward go.

On, Christian racer, on!

Nor stay for earthly toys;
Join not the worldly throng;
'Tis thine to gain ere long,
Immortal joys.

Haste, Christian racer, haste!

Let nothing cause delay;
Nor one short moment waste,
Earth's pleasure-cup to taste:
Haste, haste away!

Hail, Christian racer, hail!

A noble strife is thine;
Thy strength shall never fail,
Thou surely shalt prevail,
Through grace divine.

Then, Christian racer, run!

For spent is now the day;
Soon will thy work be done,
Soon will thy prize be won;
Pursue thy way.

Wokingham

ELIZABETH.

INTELLIGENCE.

ASIA.

GENERAL BAPTIST MISSIONS.

The twenty-eighth Annual Report of the General Baptist Missionary Society having recently been published, we gladly avail ourselves of the information it brings, to furnish a little knowledge of some departments of the missionary field with which our readers generally have but slight acquaintance.

"The number in connexion with the society's stations, that are freed from the shackles of Hindooism, cannot now be much, if any, below one thousand; for according to statistics furnished by your senior missionary, the number at Cuttack, and the locations more especially connected with that station, amounts to 816. Of this number there are at Cuttack 409. Christianpore 89. Laceyvie 34. The Asylum 92. Society-pore 39. Khunditta 39. Choga 44. Bhogerpore 15. Indo-British 55. It is not pretended that all these are really Christians, but many of them are such, and the rest, including children, are delivered from the chains of Hindoo superstition and idolatry, and are brought under Christian instruction."

Cuttack.

"At this, your first station, it is trusted that the word of truth has made some advancement. The number of the real and nominal Christians at this station has been already mentioned, as about five hundred, including the young persons in the Asylum. The number in communion at Cuttack itself is stated to be one hundred and thirty-seven,—but this evidently does not include those members that are connected with the six Christian locations in the neighbourhood, for the whole number of members is stated to be one hundred and eighty-nine, though the number at each of these places is not distinctly stated. During the year 1844, fourteen were added to the church by baptism, and four by restoration; while two were separated from it by exclusion, and one by death."

"The annual conference of the brethren was held here on November 25th and 26th; a variety of business was transacted. The brethren recorded their gratitude to God for the safe arrival of Mr. Buckley; thanked the society for sending him, and expressed their hope that they might regard him as a pledge of the fulfilment of the resolution to *send five more missionaries to India.*"

"The last volume of the new version of the Oorea Scriptures being presented, it was resolved that a vote of congratulation be offered to brother Sutton on his accomplishment of a work of so much labour and importance;—that the conference approved of the manner in which it had been executed: and recorded their fervent gratitude to God for its completion. Not the least important part of their business respected an institution for the training up pious young men for the ministry, and as assistants in the mission. Mr. Lacey expressed his most decided opinion as to the importance of such an institution, and that it should be located at Cuttack, and cannot be in better hands than those of Mr. Sutton. This was approved by the other brethren, and has since received the unqualified approbation of the home committee.

"While Mr. Sutton has devoted much of his time to that peculiar department of missionary labour which provides religious publications, Mr. Lacey has continued those labours among the people, for which the Lord of the harvest has so eminently qualified him."

"Of the means of instruction designed more especially for the Christian Hindoos, their revered pastor states that Gunga Dhor and Rama Chundra have preached alternately at Cuttack, on the Lord's day morning, and that their other means of edification are much the same as in past years, and the attendance much the same. He states that on the Lord's day afternoon the chapel is well filled, and on occasions of the Lord's supper crowded, the country Christians being then generally present. Those who love the Saviour's cause will sympathize with him when he adds—'To see some hundreds who were a little while since buried in the grossest idolatry, now dressed clean and respectably, sitting male and female, uniting in singing the praises of Jehovah, uniting in sincere prayer and praise to him, and listening with joyful hearts and glistening eyes to the sound of the gospel, and participating in the ordinances of the Saviour's fold, moves angels' hearts with joy. I feel often ready to say when administering the sacred ordinance to my dear people, of whom I have travailed in birth till the Lord Jesus has been formed in them—'Now, Lord, let thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

Native Ministers.

"Of these invaluable helpers in the work of the Lord, a variety of pleasing information

has come to hand. Coming from the midst of a people enfeebled and debased by a dark and degrading idolatry, they need the guidance and advice of Christian ministers, trained under happier circumstances. As Hindoo soldiers left to themselves form a feeble and inefficient army, but officered by Europeans in whom they confide, become brave and effective troops, so your Hindoo ministers need the guidance and help of men nurtured in religion under more favourable circumstances than themselves, and better trained than they. And, as alone, neither the soldiers nor the officers that form the Indian army could effect much, but united have conquered Hindostan, so your missionaries could do little without their Hindoo fellow-labourers, and their Hindoo fellow-labourers could do little without them. They mutually strengthen and help each other."

China.

"The last report announced the important fact, that Mr. Hudson had been accepted as your first missionary to China. It seemed so desirable for him to have a fellow-labourer, that his departure was delayed for a few months. This gave an opportunity of engaging Mr. Wm. Jarrom, the estimable son of a much revered parent. On various grounds Mr. Jarrom was esteemed a suitable colleague to unite with Mr. Hudson."

"On the 8th of May your valued brethren Hudson and Jarrom, the former accompanied by his son, the latter by Mrs. Jarrom, to whom he had been united but a few weeks, sailed from Portsmouth. They go in the Duke of Portland, Captain Hamlin, and had much reason to anticipate a pleasant voyage. They are now on the wide deep, proceeding to that land of countless myriads sunk in darkness and spiritual death."

"Previously to the departure of your brethren, the committee adopted a resolution as some guide to their future proceedings. In this, for weighty reasons, they objected to their fixing at Fouchoufou, and recommended Shanghai or Ning-po to be adopted as the scene of their labours."

NEW CHURCH.

CWMBYCHAN.

On the 27th of October, the baptist members of Cwmbychan, Glamorganshire, formerly members of Aberavon, in the same county, were formed into a church, and five of their number ordained deacons. The Rev. D. Davies of Swansea delivered an excellent address on the occasion to a large and a respectable assembly, at two o'clock in the afternoon; and at six in the evening, the Revs. D. Davies of Swansea and M. Edwards of

Llwyni, preached to the congregation in general. The number of members forming the above church is 115.

ORDINATIONS.

COMMERCIAL ROAD.

On Thursday the 30th of October, the Rev. G. W. Pegg, late of Leicester College, was publicly recognised as pastor of the baptist church, Beulah Chapel, Commercial Road. The Rev. C. Stovel of Prescott Street explained the nature of a Christian church; the Rev. J. G. Pike of Derby, Mr. Pegg's late pastor, gave the charge to the minister; the Rev. W. Underwood of Paddington gave the charge to the church; the Rev. J. Stephenson, M.A., of Borough Road, the Rev. J. Burns of Paddington, and other ministers, took part in the services of the day.

BRIXTON HILL.

The recognition of Mr. William Pulsford, late of Stepney College, as pastor of the church assembling in Salem Chapel, Brixton Hill, took place on Wednesday, November the 12th.

KINGSBRIDGE.

The Rev. Robert Clarke, late of Oswestry, has received and accepted the unanimous invitation of the baptist church, Kingsbridge.

MANCHESTER.

The Rev. David Rhys Stephen of Newport, Monmouthshire, has accepted the cordial and unanimous invitation of the newly-formed baptist church, Grosvenor Street, Chorlton-upon-Medlock, Manchester; and is expected to enter on his new sphere of labours the second Lord's day in December.

RECENT DEATHS.

MRS. WEST.

Died, Oct. 7th, aged fifty-six years, Mrs. Mary West, widow of the late Mr. John West, grazier, Braybrook. For thirty-eight years she was a consistent member of the baptist church in this village, in the prosperity of which she took a lively interest, cheerfully rendering it her liberal support. Her affliction was protracted and painful. Her hope reposed on the Rock of ages, and the greatest tranquillity marked the termination of her earthly career. She was much respected by a large circle of friends, who, in common with the seven children that survive her and the church of which she was so long a member, mourn her loss.

MRS. HOOPER.

Died, November 6, at Kingsbridge, Devonshire, Mrs. Hooper, aged sixty-five, greatly beloved and respected, and for thirty-six years a consistent and useful member of the baptist church in that town. She died in the faith and hope of the gospel.

MISCELLANEA.

STEPNEY COLLEGE.

The session of Stepney College opened on the 17th of September last. In the afternoon of that day a deeply serious and impressive address was delivered to the students by the Rev. Dr. Steane of Camberwell, in the college chapel. The committee and friends of the institution afterwards took tea together with the tutors and students, in the hall of the college; and in the evening a lucid and powerful exposition of the dignity of the ministerial office was given in a sermon founded on Romans xi. 13, "I magnify mine office," by the Rev. William Robinson of Kettering, in Stepney meeting-house; after which a collection was made in aid of the funds of the college.

It is gratifying to have to add, that since that time three of the students have taken their B.A. degree at the London University, two of them in the first class; and still more recently the same three students have passed the examination for honours in the Hebrew and Greek text of the Scriptures at the University, all in the first class, so as to obtain the prize awarded for eminent proficiency in those departments of study. Each of these students, by the arrangements of the college, is expected to have his attention, for the two next years, chiefly devoted to the study of doctrinal and pastoral theology.

BETHEL CHAPEL, WEST BROMWICH, STAFFORDSHIRE.

After an enlargement and the erection of a gallery, the above chapel was re-opened for divine worship on Lord's day, October the 26th, 1845, on which occasion the Rev. E. L. Foster of Stoney Stratford, Bucks, preached in the morning and evening, the Rev. Thomas Swan of Birmingham in the afternoon, and on Monday evening, October the 27th, the Rev. George Dawson, of Mount Zion, Birmingham. The congregations were overflowing and the services of a deeply interesting character. The collections amounted to £51 10s. 5d. In connexion with the re-opening, a series of special services were held every evening for one fortnight following, when the Rev. D. Wright of Cosely, the Rev. W. Rogers of Dudley, the Rev. M. Shore of Wolverhampton, the Rev. W. Thomas of Dudley, the Rev. J. Hamilton of Walsal, the Rev. T. Davis of Bromsgrove,

the Rev. J. C. Norgrove of Birmingham, and the Rev. W. D. Coker, pastor of the church, delivered appropriate discourses. The total expense of the enlargement, including a small debt previously on the chapel, was about £400. The church and congregation have subscribed nearly £150, and about £200 have been obtained from a few kind friends as a loan without interest.

BIRMINGHAM.

A small chapel in Thorp Street, now called Rehoboth, was opened for the use of a baptist congregation, on the 4th of November, when two sermons were delivered by Mr. Foreman of Dorset Square, London. Mr. John Bunyan, a resident in the town, has undertaken to supply the pulpit for twelve months.

OUT-OF-DOOR BAPTISMS.

On Lord's day, August the 24th, seven persons were baptized by Mr. T. Martin, pastor of the baptist church at Malmesbury, in the river Avon; and on Lord's day, September the 28th, three others. On each occasion above a thousand spectators were present, and a deep impression appeared to be made on many.

MARRIAGES.

At the baptist chapel, Bridport, by the Rev. Benj. Coombs, Mr. WILLIAM HAN COX, to FANNY, third daughter of Mr. CROCKER, all of the same place.

Oct. 23, 1845, ANN, the youngest daughter of JAMES LOW, Esq. of Holloway, to WILTON PARKER REX, Esq. of King's Lynn, Norfolk. The Rev. James Smith of New Park Street, her pastor, conducted a religious service at her father's house, and the legal ceremony was attended to at the registrar's office of the district of Islington, neither party living in the district in which they worshipped.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, Oct. 19, 1845, Mr. EDWARD PEARSEN, to Miss FRANCES FUGGLE, both of Smarden.

At the particular baptist chapel, York Street, Manchester, by the Rev. John Barker of Bradford, October the 19th, 1845, Mr. JOHN HOBSON of Manchester, to Miss MARGARET ELLIS of Broughton, near Manchester.

RECENT PUBLICATIONS

Approved.

THE NORTH BRITISH REVIEW. No. VII. Contents:—I. Mary Stuart and her Times. II. Robert Hall. III. Danish Researches in Greenland. VI. Memoirs of William Smith. V. The Scottish Iron Manufacture. VI. Ford's Hand Book for Travellers in Spain. VII. Physical History of Man. VIII. Baron Humboldt's Kosmos, a General Survey of the Physical Phenomena of the Universe. IX. Church and State—Ireland. Edinburgh: Kennedy. 8vo. pp. 280.

The Life of Joseph, and the last Years of Jacob. A Book for Youth and Age. By RALPH WARDLAW, D.D. Glasgow: 16mo. pp. 413. Price 6s.

Remarks on the Connexion between Religion and the State. By WILLIAM URWICK, D.D. Dublin: 24mo. Price 1s. 6d.

Elisha. From the German of Dr. F. W. KRUM-MACHER, Author of "Elijah the Tishbite." Part II. Revised. London: (Tract Society) 12mo. pp. 272. Price 3s.

A Summary View of the Evidences of Christianity. In a Letter from the Right Hon. CHARLES KENDAL BUSHÉ, late Chief Justice of the King's Bench. With a Preface and Notes, by the Rev. James Wills, A.M. Dublin: Curry. 16mo.

A Catechism on the Evidences of Religion, Natural and Revealed. With an Introductory Preface. By the Rev. H. SHEPHEARD, M.A., Vicar of Thornton Steward, Yorkshire, and late Fellow of Oriol College, Oxford. London: 24mo. pp. 72. Price 8d.

Why do you not Baptize your Infant Children? Edinburgh: Innes. 32mo. pp. 59.

The Star of China; or, The Imperial Edict, in its Political, Commercial, and Religious Bearings on Protestant and Popish Missions. By Two Friends. London: 8vo. pp. 36. Price 1s.

Select English Poetry, designed for the Use of Schools and Young Persons in General. Edited by the late Dr. ALLEN. Fourth Edition. London: 24mo. pp. 348. Price 4s.

The Scriptural Argument against Apostolical Succession, in its Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of "Laying on of Hands." In Four Lectures. By THOMAS STRATTEN. London: 12mo. pp. 244. Price 4s.

The Backslider's Mirror: a Popular Welsh Treatise. Translated from the Ancient British Language. By E. S. BYAM, Esq., late of the Mauritius. Bath: Binn and Goodwin. London: Simpkin and Marshall. 16mo. pp. 96.

Passages from the Life of a Daughter at Home. London: Seeley. 16mo. pp. 158.

The Sick Visitor's Companion; consisting of Selections from the Sacred Scriptures, Short Addresses and Prayers, suited to the Sick of Different Characters, and Designed as a Help to Christians who visit the Sick for Religious Purposes. By JOHN CORBIN. London: Snow. 12mo. pp. 66.

"The Romans shall come and take away both our Place and Nation." Treated Historically, in Connexion with the Prophecy of the "Man of Sin." By EDWARD M. HEARN, M.A., Trinity College, Dublin; Incumbent of Hurst Green. London: Seeley. 16mo. pp. 156.

Capital Punishments. Report of Speeches, by Messrs. RUSSELL and CRICKSHANK, in the Town Council of Edinburgh, the 29th of July and the 26th of August, 1845, in favour of their Entire Abolition. Edinburgh: 24mo. pp. 32. Price 3d.

Benevolence in Punishment: or, Transportation made Reformatory. London: 8vo. pp. 175. Price 4s. 6d.

On the Results of Emancipation in the British Colonies. London (British and Foreign Anti-Slavery Office) 8vo. pp. 12.

Protestantism Endangered: or, Scriptural Contention for "The Faith," as opposed to Puseyism and Romanism, Explained and Enforced by a Bishop of the Church of Christ. London: Ward and Co. 18mo. pp. 186.

Work of Grace at Calcutta. Being a Narrative of the Circumstances attending the Recent Conversions there. By the Rev. A. DUFF, D.D., and the Rev. T. SMITH, Missionaries at Calcutta. Edinburgh: 16mo. pp. 35. Price 3d.

The Introductory Lectures, delivered at the opening of the English Presbyterian College, Nov. 18. By the Rev. PETER LORIMER, the Rev. JAMES HAMILTON, and the Rev. HUGH CAMPBELL. London: 12mo. pp. 52. Price 6d.

The Telescope of the Gospel. By J. R. BALME. London: Hamilton. 16m. pp. 140.

Puseyism. Addressed to all who either Promote or Proscribe Tractarianism. London: 16mo. pp. 36. Price 6d.

The History and Power of Ecclesiastical Courts. By EDWARD MUSCUTT. London: Snow. 8vo. pp. 52.

An Address to Christians on the Duty of Praying for Ministers of Christ. By the Rev. ROBERT B. HOLMES, Perpetual Curate of Christ's Church, Gloucester. London: 16mo. pp. 40. Price 1s.

Personal Piety the Great Claim of the Times. By ANDREW REED, D.D. Being the second in the Volume of Lectures entitled, "The Advancement of Religion the Claim of the Times." London: 24mo. Price 2d.

Friendly Hints to Female Servants on the Best Means for Promoting their own and their Employer's Happiness. By Mrs. J. BAKEWELL. London: 32mo. pp. 87. Price 8d.

Memoir of John Lawrence of Tunbridge Wells, Kent. A Sunday Scholar, afterwards Executed at Horsham for the Murder of Mr. Solomon, Chief Police Constable at Brighton. London: 32mo. pp. 62. Price 4d.

The Guide of my Youth. An Anthem for Three Voices, with a Separate Accompaniment for the Organ or Pianoforte. Composed for Young Persons, and intended for Schools and the Family Circle. By J. G. PACKE. London: folio, pp. 8. Price 9d.

The Young Protestant's Hymn, "We won't give up the Bible." The words written and adapted by a Clergyman of the Church of England. The Music Arranged for Three Voices, with Symphonies, and a Separate Accompaniment for the Pianoforte. By W. H. KEARNS, Organist of Verulam Episcopal Chapel, Lambeth. London: folio, pp. 8. Price 9d.

Cobbin's Child's Commentator on the Holy Scriptures. By the Rev. I. COBBIN. Parts XIX.—XXI. London: 16mo. square, pp. 32. Price 6d. each.

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Parts I.—VIII. March to Oct., 1845. Edinburgh: Johnstone. 8vo.

The Eclectic Review. November, 1845. London: 8vo. pp. 120. Price 2s. 6d.

The Herald of Peace. November, 1845. London: 8vo. pp. 16. Price 2d.

SUPPLEMENT.

DECEMBER, 1845.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed, 1792.

OBJECT :—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME , year ending March 31, 1845	£20,268	6	3
EXPENDITURE	23,005	8	6

Treasurer, WILLIAM BRODIE GURNEY, Esq.

Secretary, Rev. JOSEPH ANGUS, M.A., Baptist Mission House, 33, Moorgate Street.

Committee.

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 — John Aldis, London.
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 — William Upton, St. Alban's.
 James Whitehorne, Esq., London.

Auditors.

Messrs. George T. Kemp, George Gould, and Charles Jones.

Baptist Home Missionary Society.

Formed, 1797.

OBJECT :—"The Support and Encouragement of Itinerant and Village Preaching."

INCOME , year ending March 25, 1845	£4981	13	8
EXPENDITURE	5072	9	6

Treasurer, JOHN R. BOUSFIELD, Esq.

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 — N. Easty.
 — J. Haddon.
 — J. Hill.
 — W. Kitson.
 — W. Sarl.
 — J. Warmington.
 — W. Webb.

Auditors.

Mr. James Low; and Mr. W. Webb.

Baptist Irish Society.*Formed, 1814.*

OBJECT:—"To employ itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

INCOME, year ending April 29, 1845	£2516 18 3
EXPENDITURE	3150 13 0

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 — J. Oliver.
 — S. M. Peto.
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 — W. Swinstead.
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 — W. Williams.
 — J. Whitehorne.

General Baptist Missionary Society.*Formed, 1816.*

INCOME, year ending June 30, 1845	£2285 17 0
EXPENDITURE	3396 11 1

Treasurer, Mr. R. PEGG.

Secretary, Rev. J. G. PIKE, Derby.

Committee.

Mr. J. Balm.
 — Robert Clarke.
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 — George Trueman.
 — W. Wherry.

Bankers, Messrs. Smith and Co., Nottingham; Messrs. Smith, Payne, and Smith, London.

Baptist Fund.*Formed, 1717.*

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1845	£2632 9 11
EXPENDITURE	2442 13 1

Treasurers, WILLIAM LEAPARD SMITH, Esq., Denmark Hill.

WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

WILLIAM BEDDOME, Esq., Fenchurch Street.

Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

Baptist Building Fund.

Formed, 1824.

OBJECT:—The assistance of congregations of the Particular Baptist Denomination in defraying the expenses of the building, repair, and enlargement of places of worship; after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

INCOME, year ending September, 1845	£629
EXPENDITURE	629

Treasurer, JOSEPH FLETCHER, Esq., Union Docks, Limehouse.

Secretary, Rev. CHARLES STOVEL, 5, Suchon Terrace, Philpot Street, East, London.

Solicitor, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace.

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Auditors, Messrs. HADDON and BOWSER.

Collector, Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

Bible Translation Society.

Formed, 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1845	£2497	3	1
EXPENDITURE	2541	2	7

Treasurer, G. T. KEMP, Esq.

Secretary, Rev. EDWARD STRANE, D.D., Camberwell.

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Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth: Rev. M. Kent, Shrewsbury.

Baptist Union.

Formed, 1813.

OBJECTS :—" 1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c. throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, year ending March 31, 1845.	£141 14 2
EXPENDITURE	117 19 4

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

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Rev. W. H. MURCH, D.D., 11, Belgrave Street, King's Cross.

Rev. EDWARD STEANE, D.D., Camberwell.

Rev. JOHN HOWARD HINTON, M.A., 13, Liverpool Street, Bishopsgate.

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 — B. Davies, Ph.D., Secretary to the Hanserd Knollys Society.
 — Stephen J. Davis, Secretary to the Baptist Home Missionary Society.
 — William Groser, Secretary to the Board of Baptist Ministers in London.
 — J. G. Pike, Secretary to the General Baptist Missionary Society.
 — Charles Stovel, Secretary to the Baptist Building Fund.
 — F. Trestrail, Secretary to the Baptist Irish Society.
 Mr. E. B. Underhill, Secretary to the Hanserd Knollys Society.

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- | | |
|--|----------------------------------|
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| — William Brock, Norwich. | Mr. Charles Burls. |
| — Jabez Burns, Paddington. | — George Hoby. |
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| — S. Green, Walworth. | — J. M. Hare. |
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| — D. Marsh, Missenden. | — Thomas Pewtress. |
| — R. Overbury, London. | — Joseph Warmington. |
| — E. S. Pryce, A.B., Gravesend. | |

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 In Scotland, the Secretary of the Baptist Union for Scotland.
 In Ireland, the Secretary of the Baptist Union for Ireland.
 In Hamburgh, the Rev. J. G. Oncken.
 In Denmark, the Rev. P. C. Mønster, Copenhagen.
 In Prussia, the Rev. G. W. Lehmann, Berlin.
 In Canada, the Secretaries of the Canada Baptist Union.
 In New Brunswick, Committee of Correspondence of New Brunswick Association.
 In United States, the Rev. Baron Stow, M.A., Boston.
 In West Indies, the Rev. T. F. Abbott, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.
 In Australia, the Rev. John Saunders, Sydney.

Bath Society for Aged Ministers.*Formed, 1816.*

OBJECT :—The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity.

INCOME, year ending June 24, 1845	£423	6	6
EXPENDITURE	269	6	6
Capital, £4600 new $3\frac{1}{2}$ per cent. Stock, and £500 3 per cent. Consols.			
Claimants receiving aid			24
Number of Beneficiary Members			124

Treasurer, J. L. PHILLIPS, Esq., Melksham, Wilts.

Secretary, Rev. JOSHUA RUSSELL, Blackheath Hill, Kent.

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Henry Kelsall, Esq., Rochdale.

W. L. Smith, Esq., Camberwell.
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— J. Edwards, Preston.
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— John Jackson, Taunton.
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— D. Trotman, Newbury.
— J. Tyso, Wallingford.
— T. Winter, Bristol.

Rev. W. Walton, Liverpool.
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— E. Webb, Cheddar.
— W. Yates, Stroud.
Mr. J. Hanson, Camberwell.
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— J. L. Phillips, Melksham.
— S. Salter, Trowbridge.
— J. G. Smith, Bath.
— W. L. Smith, Camberwell.
— R. B. Sherring, Bristol.
— John Shoard, Bristol.
— E. Tucker, Bath.
— G. West, Bath.

Baptist Magazine.*Commenced, 1809.*

PROFITS :—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending July 5, 1845	£196
Grants to Widows from the commencement to Midsummer last	5208

Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.

Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Publishers, MESSRS. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.*First published in 1828.*

PROFITS :—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1845	£197
Grants from the commencement	1997

Treasurer, Mr. ALEXANDER SAUNDERS, 170, Regent Street.

Publisher, Mr. HADDON, Castle Street, Finsbury.

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— Isaiah Birt, deceased.
— William Groser.
— Isaac Mann, A.M., deceased.
— Thomas Morgan.
— W. H. Murch, D.D.
— E. Steane, D.D.
— W. Steadman, D.D., deceased.
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Baptist Tract Society.*Formed, 1841.*

OBJECT :—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1844	£334 12 4
EXPENDITURE	404 4 0

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. W. NORTON, Rose Cottage, Dalston;

Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square.

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The Mansergh Knollys Society.*Formed, 1844.*

OBJECT :—"The publication of the works of early English and other baptist writers."

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BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.**Bristol.***Instituted, 1770.*

INCOME, year ending June 24, 1845	£1035 15 4
EXPENDITURE	1284 5 8

Present number of students, 17.

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Stepney.

Instituted, 1810.

INCOME, year ending September 3, 1845 £1776 9 0
 EXPENDITURE 1747 10 2

Present number of Students, 24.

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Classical and Mathematical Tutor, Rev. SAMUEL TOMKINS, M.A.

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Bradford.

Instituted, 1804.

INCOME, year ending August 7, 1845 £1217 8 3
 EXPENDITURE 1270 11 0

Present number of Students, 28.

President and Theological Tutor, Rev. JAMES ACWORTH, A.M.

Classical Tutor, Rev. FRANCIS CLOWES.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.

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¹ And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

INCOME, year ending July, 1844	£644 17 3
EXPENDITURE	708 13 1

Number of students, 15.

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. W. PHILLIPS, Esq.

Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

(Report for 1845, not yet published.)

Accrington.

Instituted, 1841.

INCOME, last year	£284 17 0
EXPENDITURE	288 16 10

Present number of Students, 10.

Theological Tutor, Rev. DAVID GRIFFITHS.

Classical Tutor, Mr. JOSEPH HARBOTTLE.

Treasurer, GEORGE FOSTER, Esq., Sabden.

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 — J. Bennett.
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 — R. Hall.
 — W. Halstead.
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 — J. Taylor.
 — J. Whitaker.
 — L. Whitaker.

Leicester.

General Baptist: Removed to Leicester, 1843.

President, Rev. JOSEPH WALLIS.

Baptist Theological Education Society.

Instituted, 1843.

RECEIPTS to December, 1844	£444 14 9
EXPENDITURE to ditto	41 4 9
Number of Students, 4.	

Treasurer, JOSEPH FLETCHER, Esq., Limehouse.

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 — W. Groser, London.
 — William Miall, Dalston.
 — S. Nicholson, Plymouth.
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John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M. and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young	m.	e.	
Allie Street, Goodman's Fields	P. Dickerson	m.	a.	e. th.
Artillery Street	G. Moyle	m.		e. th.
Austin Street, Shoreditch	W. Miall	London Association	m.	e. c.
Battersea	I. M. Soule	m.		e. w.
Blandford Street, Manchester Square	W. B. Bowes	m.	a.	e. w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist	m.	e. w.
Brick Lane, Old Street	J. A. Jones	m.		e. th.
Brixton Hill	W. Pulsford	m.		e.
Brompton (Alexander Square)	Association	m.		e. th.
Buttesland Street, Hoxton	J. Rothery	m.		e. th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.	Association	m.	a. e. th.

Charles Street, Paddington	W. A. Blake.....	Association	m.	e.	th.
Chelsea, Paradise Chapel	W. E. Archer.....	Association	m.	e.	th.
Church Street, Blackfriars Road	G. Cole	Association	m.	a.	e.
Church Street, Paddington.....	J. Burns.	General Baptist.....	m.	e.	th.
Clapham	B. Hoe	Association	m.	e.	w.
Commercial Road.....		General Baptist.....	m.	a.	e.
Cumberland Street, Curtain Road	H. Killen		m.	e.	w.
Deptford (Lower Road)	J. Kingsford		m.	a.	e.
Deptford, Giffin Street.....	W. Felton		m.	e.	w.
Devonshire Square.....	J. H. Hinton, A.M.	Association	m.	e.	th.
Eagle Street, Holborn.....	R. W. Overbury		m.	a.	e.
East Street, Walworth	— Moody.....		m.	a.	e.
Eldon Street, Finsbury		Seventh-day	Sat. m. and a.		
” ”	W. Evans	Welsh.....	m.	a.	e.
Grafton Street, Soho	W. Williams.....		m.	e.	w.
Greenwich (Lewisham Road)	J. Russell		m.	e.	w.
Greenwich (London Street)	W. Reynolds.....		m.	a.	e.
Hackney (Mare Street).....	F.A.Cox, D.D., LL.D.	Association	m.	a.	e.
Hammersmith	J. Bird	Association	m.	e.	th.
Hampstead	J. Castleden				
Hatcham (New Cross)		Association	m.	e.	th.
Henrietta Street, Regent Square.....	J. Hoby, D.D.	Association	m.	e.	th.
Horsley Street, Walworth.....	R. G. Le Maire.....	Association	m.	e.	w.
Homerton Row.....	D. Curtis		m.	e.	th.
Islington Green	J. J. Brown		m.	e.	w.
Rotherithe (Jamaica Row)	W. Dovey		m.	e.	w.
John Street, Gray's Inn Lane	J. H. Evans, A.M.....		m.	e.	th.
John's Row, St. Luke's.....	J. Newborn		m.	e.	w.
Jubilee Street, Mile End Road.....			m.	e.	w.
Keppel Street, Russell Square.....	S. Davies	Association	m.	a.	th.
Kensington (Silver Street)	F. Wills.....	Association	m.	e.	w.
Lion Street, Walworth	S. Green.....	Association	m.	e.	th.
Lambeth (Regent Street).....	W. Fraser.....	Association	m.	e.	th.
Mason's Court, Shoreditch.....			m.	e.	th.
Maze Pond, Bermondsey	J. Aldis.....	Association	m.	a.	m.
Meard's Court, Soho	J. Stevens.....		m.	e.	th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day	Sat. m. and a.		
Mitchell Street, St. Luke's.....	W. Carpenter		m.	e.	
New Park Street, Southwark Bridge.....	J. Smith.....	Association	m.	e.	w.
Northampton Street, King's Cross.....	— Orchard.....		m.	e.	th.
Old Ford, Bow		Association	m.	e.	th.
Peckham (Rye Lane)	T. Powell		m.	e.	w.
Poplar (Cotton Street)	J. A. Baynes, A.B.	Association	m.	e.	w.
Præd Street, Paddington	W. Underwood.....	General Baptist.....	m.	e.	w.
Prescot Street, Goodman's Field's	C. Stovel	Association	m.	e.	f.
Redcross Street.....	D. Whittaker		m.	e.	
Romney Street, Westminster.....	E. R. Hammond		m.	e.	
Salter's Hall, Cannon Street.....	S. J. Davis.....	Association	m.	e.	w.
Shacklewell.....	John Cox	Association	m.	e.	th.
Shakespeare's Walk, Shadwell	T. Moore	Association	m.	a.	e.
Shouldham Street, Paddington.....	J. George		m.	e.	th.
Soho Chapel, Oxford Street.....	G. Wyard		m.	e.	w.
Somers Town.....		Association	m.	e.	th.
Spencer Place, Goswell Street.....	J. Peacock.....	Association	m.	a.	e.
Stepney Green			m.	a.	e.
Tottenham.....		Association	m.	e.	f.
Trinity Square, Southwark	B. Lewis.....		m.	e.	
Unicorn Yard, Southwark.....	W. Penrose.....			e.	
Vernon Square, Pentonville.....	O. Clark	Association	m.	a.	e.
Waterloo Road		Association	m.	e.	th.
Wandsworth.....	W. Ball				
Wild Street	C. Woollacott	Association	m.	a.	e.
Windmill Street, Finsbury.....	W. Jones, A.M.....		m.	a.	

BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON AND WESTMINSTER :

CONSTITUTING ONE SECTION OF THE GENERAL BODY OF DISSENTING MINISTERS OF THE THREE
DENOMINATIONS RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With their Addresses per Post, and the Year when each became a Member of the General Body.

Formed, 1723.

OBJECT : —“ The design of this Society is to afford an opportunity for mutual consultation, and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination.”

Secretary, Rev. W. GROSER, 24, Acton Place, Kingsland Road.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel.	1828	Loughton, Essex.
Brown, John Jenkyn	1845	43, Gibson Square, Islington
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	8, Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, Benjamin, Ph.D.	1844	Stepney College.
Davies, Samuel	1845	20, Upper Wharton Street, Lloyd Square.
Davis, Stephen Joshua	1837	43, Lonsdale Square, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road, East.
Dovey, William	1828	16, Prospect Place, Liverpool Road.
Elliott, William	1842	12, Lower Wharton Street, Lloyd Square.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	Vernon Cottage, Stockwell Park Road.
Fuller, Andrew Gunton	1841	46, Westmoreland Place, City Road.
Goodrich, J.	1843	156, Oxford Street.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. R.	1843	38, Gillingham Street, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	13, Liverpool Street, Bishopsgate.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrew	1836	65, Buttsland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Killen, Hugh	1844	20, Brunswick Place, City Road.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Le Maire, R. G.	1838	Mount Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, Mayfield Villas, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, William Harris, D.D.	1828	11, Belgrave Street, Argyle Square.
Norton, William	1836	Rose Cottage, Dalston.
Orchard, G. H.	1845	11, Tavistock Terrace, Holloway.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Smith, James	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	Battersea.
Steane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Trestrail, Frederick	1845	33, Moorgate Street.
Upton, James	1825	46, Mayfield Street, Dalston.
Ware, R.	1842	Hampstead.
Williams, William	1819	15, Frederick Street, Regent's Park.
Wills, Francis	1845	14, Bedford Place, Kensington.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1813	10, Charrington Street, Somers Town.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

BAPTIST ASSOCIATIONS IN ENGLAND AND WALES.

Bristol.....	Formed, 1832	...	Churches, 41	Secretaries, Rev. T. Winter, Bristol. J. Bunce, Devizes.
Berks and West Middlesex	1826	.....	15	..... Rev. J. Statham, Reading.
Buckinghamshire	1811	.....	20	.....
Cambridgeshire.....	1838	.....	15	..... Rev. G. Bailey, Haddenham.
Cardmarthen & Cardigan	1832	.....	63	..... Rev. T. Thomas, Newcastle Emlyn.
East and North Ridings	1830	.....	14	..... Rev. B. Evans, Scarborough.
East Kent.....	1835	.....	14	..... Rev. J. P. Hewlett, Dover.
Essex.....	1796	.....	11	..... Rev. C. Rust, Colchester.
General Baptist.....	1770	.....	132	..... Rev. R. Stevenson, Leicester.
Glamorganshire.....	1832	.....	51	..... Rev. J. James, Bridgend.
Gloucestershire.....	1843	.....	24	..... Rev. W. J. Cross, Gloucester.
Herts and South Beds....	1835	.....	10	..... Rev. E. Ady, Leighton Buzzard.
Irish Southern.....	1841	.....	9	..... Rev. C. Hardcastle, Waterford.
Kent & Sussex New Ass.	1844	.....	12	..... Rev. W. Chapell, Maidstone.
Lancashire and Cheshire.	1837	.....	38	..... Rev. W. F. Burchell, Rochdale.
Leicestershire.....	1835	.....	11	..... Rev. J. Davis, Arnsby.
Lincolnshire.....	1836	.....	8	..... Rev. J. Craps, Lincoln.
London.....	1834	.....	32	..... Rev. J. H. Hinton, 13, Liverpool St.
Midland.....	1665	.....	22	..... Rev. T. H. Morgan, Stourbridge.
Monmouthshire.....	1831	.....	49	..... Rev. D. R. Stephen (now Manchester).
Norfolk and Norwich....	1833	.....	22	..... Rev. T. A. Wheeler, Norwich.
Northamptonshire.....	1764	.....	32	.....
Northern.....	1669	.....	12	..... Rev. R. Pengilly, Newcastle.
North Wales.....	1788	.....	59	..... Rev. W. Morgan, Holyhead. Rev. D. Rowlands, Pwllheli. Rev. H. Jones, Cefn-bychan.
Notts and Derby.....	1835	.....	14	..... Rev. J. Edwards, Nottingham. Mr. W. Vickers, Nottingham.
Old South Wales.....	1700	.....	48	..... Rev. J. Evans, Brecon.
Oxfordshire.....	1802	.....	21	..... Rev. C. Darkin, Cirencester.
Pembrokeshire.....	1832	.....	38	..... Rev. H. Davies, Lllangloffan.
Shropshire.....	1809	.....	13	..... Rev. M. Kent, Shrewsbury.
Southern.....	1823	.....	28	..... Rev. T. Tilly, Forton.
South Western.....	1824	.....	7	..... Rev. J. Spasshatt, Redruth.
S. W. Essex.....	1834	.....	6	..... Rev. T. Finch, Harlow.
Suffolk and Norfolk.....	1771	.....	14	..... Rev. C. Elven, Bury.
Suffolk and Norfolk New	1830	.....	24	..... Rev. G. Wright, Beccles.
Western.....	1823	.....	53	..... Rev. H. Trend, Bridgewater.
West Kent and Sussex...	1778	.....	17	..... Rev. H. H. Dobney, Maidstone.
West Riding, Yorkshire.	1837	.....	42	..... Rev. W. F. Clowes, Bradford. Mr. Nichols, Bradford.
Worcestershire.....	1836	.....	10	..... Rev. F. Overbury, Pershore.

Seven hundred and fifty of these associated churches report 84,949 members, 884 village stations, and 91,000 sabbath-school scholars.

SUMMARY OF BAPTIST CHURCHES IN THE UNITED EMPIRE.

As nearly as their numbers have been ascertained.

ENGLAND.

Bedfordshire	35	Hereford	15	Rutland	3
Berks	19	Hertford	21	Shropshire	19
Bucks	45	Huntingdon	21	Somerset	54
Cambridge	46	Kent	63	Stafford	27
Cheshire	19	Lancashire	55	Suffolk	53
Cornwall	18	Leicester	41	Surrey	35
Cumberland	8	Lincoln	36	Sussex	19
Derby	19	Middlesex	78	Warwick	27
Devon	56	Monmouth	58	Westmoreland	2
Dorset	10	Norfolk	47	Wilts	50
Durham	15	Northampton	48	Worcester	27
Essex	41	Northumberland	8	York	79
Gloucester	55	Nottingham	25		
Hants	42	Oxford	16		

WALES.

Anglesea	14	Carmarthen	43	Merioneth	4
Brecon	30	Denbigh	19	Montgomery	21
Caernarvon	17	Flint	6	Pembroke	37
Cardigan	14	Glamorgan	54	Radnor	11

SCOTLAND.

Aberdeenshire	8	Dumfriesshire	2	Morayshire	2
Argyle	4	Edinburghshire	7	Perth	8
Ayr	4	Elgin	1	Orkney	3
Banffshire	1	Fifeshire	11	Renfrew	6
Berwick	1	Forfarshire	5	Ross-shire	1
Bute	1	Haddingtonshire	1	Selkirk	1
Caithness-shire	4	Inverness	1	Shetland	1
Clackmannanshire	1	Kirkcudbright	2	Sterling	5
Dumbartonshire	1	Lanark	7	Western Isles	8

IRELAND.

Antrim, Ulster	3	Kildare	1	Roscommon, Connaught	2
Cork, Munster	2	King's County, Leinster	1	Sligo, Connaught	3
Derry, Ulster	2	Limerick, Munster	2	Tipperary, Munster	1
Donegal, Ulster	1	Mayo, Connaught	1	Tyrone, Ulster	9
Down, Ulster	1	Monaghan, Ulster	1	Waterford, Munster	1
Dublin, Leinster	1	Queen's County, Leinster	1	Westmeath, Leinster	2

Number of Baptist churches in England..... 1332

Wales..... 270

Scotland..... 97

Ireland

Total number of Baptist churches in the three kingdoms 1739

BAPTIST CHURCHES IN IRELAND.

From the Circular Letter of the Irish Southern Association for 1845.

CHURCHES.	COUNTIES.	PASTORS.	INCREASE.			DECREASE.			No. of Members.
			Baptism.	Profession.	Letter.	Died.	Letter.	Exclusn.	
Abbeyleix	Queen's.....	T. Berry	1	...	...	...	...	1	31
Athlone	Westmeath	W. Hamilton .	...	...	1	1	1	...	5
Aughavey	Tyrone .....	...	...	...	...	...	...	...	42
Ballina	Mayo	J. Bates.....	...	...	...	...	1	...	27
Ballinmoney.....	Antrim	R. Bentley.....	5	1	...	...	...	1	25
Ballygawley.....	Tyrone .....	...	...	...	...	...	...	...	...
Belfast	Antrim	R. Wilson.	5	...	7	...	2	...	42
Blackforth	Tyrone .....	...	...	...	...	...	...	...	...
Boyle	Roscommon ..	—, Jackman...	...	...	...	...	...	...	16
Broughshane ..	Antrim .....	...	...	...	...	...	...	...	...
Carrickfergus ..	...	...	...	...	...	...	...	...	6
Carrandasy	Tyrone .....	...	...	...	...	...	...	...	...
Clonmel	Tipperary	C. Sharman .....	...	...	1	...	2	1	7
Clough Jordan ..	...	M. Mullarky...	...	...	...	...	...	...	17
Coleraine	Derry.....	W. S. Eccles...	1	3	...	...	4	...	50
Conlig	Down	D. Mulhern...	13	...	1	...	2	1	80
Cookstown	Tyrone .....	...	...	...	...	...	...	...	...
Coolaney	Sligo .....	...	...	...	...	...	2	...	12
Cork	Cork	G. N. Watson.	2	...	...	...	...	...	33
Crilly	Tyrone .....	...	...	...	...	...	...	...	...
Dublin	Dublin	G. Gould	3	...	...	1	...	2	50
Dungannon.....	Tyrone .....	...	...	...	...	...	...	...	14
Easky	Sligo .....	...	...	...	...	...	...	...	12
Ferbane	King's	I. M'Carthy ...	...	...	...	...	...	...	11
Grange	Antrim .....	...	...	...	...	...	...	...	...
Kilcooley Hills...	Tipperary	C. Sharman	8	...	2	...	...	...	13
Knockconny	Tyrone .....	...	...	...	...	...	...	...	31
Letterkenny	Donegal.....	...	...	...	...	...	...	...	30
Limerick	Limerick	W. Thomas.....	...	...	...	...	...	...	5
Moate	West Meath ...	W. Hamilton...	6	...	...	1	2	1	17
Monaghan	Monaghan .....	...	...	...	...	...	...	...	...
Mullaghmore	Tyrone .....	...	...	...	...	...	...	...	24
Mullycar .....	...	...	...	...	...	...	...	...	17
Omagh .....	...	D. Cook.....	...	...	...	...	...	...	20
Parsonstown	King's	M Mullarky...	3	...	...	...	...	...	16
Rahue	Westmeath	I. M'Carthy ...	2	...	...	1	...	...	43
Siskamore	Tyrone .....	...	...	...	...	...	...	...	...
Tubbermore, 1st Church	Derry.....	R. H. Carson...	...	26	...	2	8	...	260
Do. 2nd Church.	...	...	...	...	...	...	...	...	100
Waterford	Waterford	C. Hardcastle .	...	...	...	1	1	...	25
			49	30	12	7	25	7	1081

Clear increase, 52.

N.B.—The table above may not include all the baptist churches in Ireland, nor be quite numerically correct; but it is believed to be more correct than any hitherto presented.

CHURCHES IN CONTINENTAL INDIA, CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

From the Fifty-third Annual Report.

	Increase during the Year.			Decrease during the Year.				No. of Members		No. of Schools.	
	Bap- tized.	Re- stored.	Received by Dis- mission.	Died.	Dis- missed.	Ex- cluded.	With- drawn.	English	Native.	No. of Schools.	No. in Attend- ance.
CALCUTTA.											
Kalinga	6	...	1	2	1	5	...	...	29	3	360
Circular Road	1	...	...	3	...	2	...	71	...	...	...
Lal Bazar	3	4	1	5	...	1	1	122	...	4	190
Intally	5	1	6	1	5	1	...	...	35	2	38
Haurah	8	1	...	...	...	5	2	26	...	4	230
Narsingdar- chok, &c. }	2	...	...	2	...	23	...	...	36	1	40
Lakhyantipur ..	5	2	8	1	4	3	...	...	73	1	40
Khari	6	9	...	5	...	17	...	...	34	1	40
Cutwa .....	...	...	...	...	...	1	...	...	47	1	30
Birbhum, Suri...	...	1	...	...	...	2	...	4	17	2	100
Monghir	2	...	1	2	...	2	...	...	56	3	90
Patna .....	...	...	...	...	...	...	6	17	13	2	35
Muttra	1	...	...	...	1	...	...	6	4	1	50
Benares .....	...	...	...	...	...	...	...	6	3	...	...
Chanar .....	...	...	...	...	...	...	...	...	10	...	...
Allahabad	1	...	1	...	...	1	1	...	7	...	...
Delhi	6	...	...	...	3	3	3	9	2	...	...
Agra	12	...	3	1	14	2	...	32	18	...	...
Jessore	18	...	...	4	...	8	...	3	143	10	400
Barisal	1	...	...	...	...	...	...	...	10	...	...
Dacca .....	...	...	...	...	...	...	...	10	5	1	40
Dinajpur	4	...	...	...	...	...	...	...	25	...	...
Sadamahl .....	...	...	...	...	...	...	...	...	8	...	...
Chittagong	6	2	...	2	...	3	...	12	21	3	75
Total	87	20	21	28	23	79	13	914	...	39	1758

STATIONS CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY,

Including those in Jamaica, which are now independent.

	Stations and Sub- stations.	Mission- aries.	Female Mission aries.	Native Preachers and Teachers.	Bap- tized.	Total No. of Members.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
INDIA.									
Calcutta, &c. ...	20	13	8	16	36	426	16	1038	
Upper India ...	26	19	6	35	51	488	23	820	
Asiatic Islands	24	6	3	20	...	530	39	1257	
Africa	9	8	15	11	20	80	4	200	500
Jamaica	87	31	30	40	2000	34,000	40	5000	9000
Bahamas	29	3	3	31	315	2453	8	465	1389
Trinidad	5	2	2	2	3	52	2	95	80
Hayti	3	...	...	...	...	48	...	...	...
Honduras	5	3	3	2	5	122	5	350	...
Canada	7	8	...	...	...	{ about 400	...	...	...
EUROPE.									
France	3	2	2	...	...	10	...	...	...
Total	218	95	72	157	2430	38,609	137	9225	10969

BAPTIST CHURCHES THROUGHOUT THE WORLD.

The subjoined Table, and the remarks appended to it, are taken from the "Almanack and Baptist Register for 1846," published at Philadelphia.

UNITED STATES.	Churches.	Ministers.	Total.
Associated Baptists	7,501	4,408	651,332
Ditto, Anti-Mission Baptists.....	1,978	889	68,641
Churches not associated.....	250	130	10,000
Indian Baptist Churches	15	15	1,559
Six Principle Baptists	17	22	3,055
Seventh day Baptists.....	60	52	5,996
Church of God (Baptists)	125	83	10,000
Free Will Baptists.....	1,165	771	61,372
Reformers	2,500	1,750	200,000
Christian Connexion (Unitarian) Baptists	650	782	35,600
Total in the United States.....	14,261	8,902	1,047,535
British Provinces	239	124	19,956
West Indies	68	41	36,371
Great Britain.....	1,702	1,200	131,272
France	14	13	220
Hamburgh	1	4	225
Prussia.....	5	6	335
Other German States	12	6	420
Denmark	8	6	493
China and Siam.....	5	8	80
Burmah, &c.	70	17	5,000
India (British)	57	121	2,525
Africa.....	6	5	220
Cape of Good Hope	1	2	160
African Islands	2	2	97
Australasia.....	11	4	360
Oregon	1	1	20
Grand Total	16,463	10,562	1,254,289

"REMARKS.—It will be understood that the above, gathered from various sources of information, is only an approximation, and falls short of the existing facts. The aggregate number baptized is less by 12,000 than the actual returns of a former year in the United States alone, as may be seen in the tables of the Almanack of 1845.

"We have put in the list several sects of baptists in the United States that are not in church fellowship, yet in the distinctive principles of baptists, that form the line of demarcation between them and paedobaptist sects, there is accordance. It is known there are baptists in large numbers in Bohemia, Transylvania, and other countries in the interior of Europe, but we know too little of their numbers or circumstances to furnish anything definite.

"The first seven classes at the head of the table for the United States, do not differ, in any very material sense, in their system of doctrine, church discipline, and sacramental ordinances. The anti-mission class usually have the same articles of faith as the associate baptists, and might as well have been placed in one general summary."

GENERAL SOCIETIES.

Religious Tract Society.

Formed, 1799.

OBJECT :—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1845	£52,391 3 2
EXPENDITURE	52,532 6 2

Treasurer, SAMUEL HOARE, Esq., Hampstead.

Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. W. JONES, 56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Sunday School Union.

Formed, 1803.

OBJECTS :—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending April 24, 1845	£1753 18 8
EXPENDITURE	2172 7 7

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON.

Mr. ROBERT LATTER.

Mr. PETER JACKSON.

Mr. WILLIAM GROSER.*

Collector, Mr. C. T. HOWSELL, 31, Margaret Street, Hackney Road.

Offices, 60, Paternoster Row.

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee. Great inconvenience has arisen occasionally, even of late, from misapprehension on this subject.

British and Foreign Bible Society.

Formed, 1804.

OBJECT :—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 30, 1845	£97,755 10 10
EXPENDITURE	85,817 15 9

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.

Secretaries—

Rev. ANDREW BRANDRAM, A.M., Beckingham, and Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editing Department, Rev. J. JOWETT, M.A.

Assistant Secretary, Mr. WILLIAM HITCHIN, 10, Earl Street, Blackfriars.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE, 10, Earl Street, Blackfriars.

Collector, Mr. WILLIAM DAVIES, 10, Earl Street, Blackfriars.

British and Foreign School Society.

Formed, 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending December 31, 1844	£15,789	3	1
EXPENDITURE	16,140	16	11

President, THE DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. THOMAS BOULTON, 44, Essex Street, Strand.

Peace Society.

Formed, 1816.

OBJECT:—"The promotion of permanent and universal peace."

INCOME, year ending May 19, 1845	£1380	17	8
EXPENDITURE	1418	18	7

President, C. HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. JOHN JEFFERSON, Stoke Newington.

Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.

Formed, 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer meetings and Sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the Committee may from time to time approve, for the accomplishment of the great objects contemplated by the Society."

INCOME, year ending April 29, 1845	£890	12	5
EXPENDITURE	791	6	9

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.

Gratuitous Secretaries, Rev. JOHN BLACKBURN, 10, Clondesley Street, Islington,

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Assistant Secretary, Rev. J. MIRANS, 7, Pownall Terrace, Kennington.

Collector, Mr. JOHN RIDLER, 16, South Island Place, North Brixton.

Letters for the Secretaries may be addressed to 60, Paternoster Row.

City Mission.

Formed, 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1845	£9571	11	4
EXPENDITURE	9792	14	3

Treasurer, SIR EDWARD NORTH BUXTON, Bart. Sub-Treasurer, Mr. JOHN I. MARKS.

Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries—

Rev. J. CARVER, M.A.

Rev. J. T. HOLLOWAY, D.D.

Rev. J. LEIFCHILD, D.D.

Rev. J. MORISON, D.D.

Rev. W. H. MURCH, D.D.

Hon. and Rev. B. W. NOEL, M.A.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.

Collector, Mr. C. HOWSHALL, 34, Margaret Street, Hackney Road.

Office, 20, Red Lion Square.

Aged Ministers' Society.*Formed, 1818.*

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£455	1	8
EXPENDITURE	408	17	6

Cases relieved during the year, 37.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WAYMOUTH, Esq.,
JOHN WILKS, Esq.

Secretary, Rev. T. RUSSELL, M.A., Walworth.

Collector, Mr. ISAAC HAILES, 16, Penton Place, Walworth.

Widows' Fund.*Formed, 1733.*

OBJECT :—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending April 9, 1844	£4019	19	5
EXPENDITURE	3758	14	4

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Crescent, Minories.

Collector, Mr. I. HAILES, 16, Penton Place, Walworth,

From whom Forms of Petitions and every other information relative to this charity may be had.

Protestant Union.*Founded, 1799.*

OBJECT :—The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1845	£1988	15	9
EXPENDITURE	1767	0	2

Annuitants, 31.

Number of members, 150.

Capital, £22,400.

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.*Founded, 1760.*

OBJECT :—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 120.

INCOME, for the year ending December 31, 1844	£4997	2	5
EXPENDITURE	4749	6	1

President, HENRY WEYMOUTH, Esq.

Treasurer, JOHN REMINGTON MILLS, Esq.

Secretary, Mr. JOSEPH SOUL, 20, Brunswick Parade, Islington.

Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted, 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

To which is united,

The Female Orphan Institution.

Founded, 1830.

OBJECT:—"Maintaining and educating the daughters of gospel ministers."

Number of Female orphans, 6.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 1, Canonbury Square.

Missess of the Orphan Institution, Miss GREENHOUGH, Park Street, Islington.

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded, 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and none shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age."

FUNDAMENTAL LAW.—"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule observed, be, and the content of any future general meeting, or any act of incorporation, that, with the exception of the infant family shall be strictly religious and scriptural, no denominational particularism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending June 12, 1845 £2194 16 10

EXPENDITURE 1735 6 7

Number of Orphans, 26.

Treasurer, JOSEPH TRITTON, Esq.

Sub-Treasurer, ANDREW REED, D.D.

Secretary, Rev. JAMES SHERMAN.

Trustees—

JOSEPH TRITTON, Esq.

ANDREW REED, D.D.

JOHN WILKS, Esq.

ROBERT GAMMAN, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, Mr. W. STRUDWICKE.

Office, 52, Poultry, London, where the forms for the nomination of candidates, and information relative to the charity, may be obtained.

Apprenticeship Society.

Formed, 1829.

OBJECT:—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME

Donations, six premiums at £20 each £132 6 5

Sum distributed, from its fund, on 18 1829 120 0 0

Candidates in four years, 91 1290 0 0

Successful 29

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Rotton House, St. Neots, Huntingdonshire.

Rev. E. MANNERING, Cheshunt College Rooms, Blomfield Street.

Walthamstow Girls' School.*Established, 1808.***OBJECT :—**"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1845	£1455	13	3
EXPENDITURE	1420	14	8

Treasurer, JOSEPH TRUEMAN, Jun., Esq.

Secretaries, Mrs. F. A. COX, Hackney, Mrs. FOULGER, Walthamstow.

Collector, Mr. HINE, 10, Allen Terrace, Kensington.

Walthamstow Boys' School.**OBJECT :—**"The education of the sons of missionaries."

INCOME, year ending Midsummer, 1845	£1355	7	0
EXPENDITURE	1271	4	4
Balance due to Treasurer	700	0	0

Treasurer, W. D. ALEXANDER, Esq.

Honorary Secretary, Rev. J. J. FREEMAN, Blomfield Street.

British and Foreign Anti-Slavery Society.*Formed, 1839.*

OBJECTS :—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1845	£1966	5	1
EXPENDITURE	1913	4	3

President, THOMAS CLARKSON, Playford Hall, Suffolk.

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, JOHN SCOBLE. Collector, THOMAS BOULTON.

*Office, 27, New Broad Street, London.***British Anti-State-Church Association.***Formed, 1844.*

OBJECT :—"The distinctive feature of the British Anti-State-Church Association is the public avowal, as its single object, of the design, by every peaceful and Christian means, to seek the dissolution of the unhallowed union of church and state, in order that religion may be freed from the corrupting influence of worldly politics, the crushing power of anti-christian despotism, and the destructive conflicts of party animosity."

INCOME, year ending May 6, 1845	£1002	2	11
EXPENDITURE	868	18	8

Treasurer, Dr. THOMAS PRICE.

Secretaries, Rev. F. A. COX, D.D., Mr. EDWARD MIALI, Mr. J. M. HARE.

Office, 12, Warwick Square, London.

CONGREGATIONAL STATISTICS.

CONGREGATIONAL UNION.

INCOME, 1844—5	£406	0	7
EXPENDITURE	421	19	4

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. J. BLACKBURN, Rev. W. STERN PALMER, Rev. ALGERNON WELLS.

HOME MISSIONARY SOCIETY.

INCOME, 1844—5	£8,100
EXPENDITURE	8,600

Stations, principal and subordinate, 645.

Missionaries and grantees, 153.

Treasurers, THOMAS THOMPSON, JOSHUA WILSON, and BENJAMIN HANBURY, Esqrs.

Secretaries, Rev. E. A. DUNN, Rev. A. WELLS, Rev. J. MATHESON, D.D.

IRISH EVANGELICAL SOCIETY.

INCOME, 1844—5	£2,318	11	8
EXPENDITURE	2441	4	9

Stations and Out-stations, 133.

Agents (Pastors, Missionaries, and Readers), 34.

Treasurer, T. M. COOMBS, Esq.

Secretary, Rev. THOMAS JAMES.

COLONIAL MISSIONARY SOCIETY.

INCOME, 1844—5	£3,388	14	8
EXPENDITURE	3,116	18	8

Treasurer, J. R. MILLS, Esq.

Secretaries, Rev. Dr. REED, Rev. T. BINNEY, Rev. A. WELLS.

LONDON MISSIONARY SOCIETY.

(Congregationalists and others.)

INCOME, 1844—5	£65,214	1	9
EXPENDITURE	82,876	9	8

Stations and Out-stations, 439.

Missionaries, 165 European, and 603 European and Native Assistants.

Treasurer, SIR CULLING EARDLEY SMITH, Bart.

Secretaries, Rev. A. TIDMAN, Rev. J. J. FREEMAN, and Rev. J. ARUNDEL.

COLLEGIATE INSTITUTIONS.

In England 11, Wales 1, Scotland 1, Ireland 1.

Students (last year) 226; Tutors, 27.

The number of Congregational Churches in England, in 1843, was computed at.....	1927
In North and South Wales	630
In Scotland	114
In Ireland	34

2705

The Offices of the Congregational Societies are in Blomfield Street, Finsbury.

WESLEYAN METHODIST STATISTICS.

From the Minutes of Conference of 1845.

GREAT BRITAIN, Total Number of Members.....	this year 340,773	...last year 337,598	... Increase 3653
IRELAND.....	27,926	28,409	...Decrease 480
CONTINENT OF EUROPE	1,941	1,973	...Decrease 32
ASIA	1,559	1,415	... Increase 144
AUSTRALASIA	13,236	12,667	... Increase 569
AFRICA	7,257	6,798	... Increase 489
WEST INDIES, Antigua.....	14,850	15,305	...Decrease 455
St. Vincent & Demarara	12,836	12,542	... Increase 294
Jamaica.....	25,062	26,772	...Decrease 1110
Bahamas.....	3,544	2,876	... Increase 668
Hayti	261	619	...Decrease 388
BRITISH NORTH AMERICA.....	15,433	17,514	... Increase 919
Total under the care of the British & Irish Conferences.....	468,313	464,518	... Increase 3795

MINISTERS.

In GREAT BRITAIN	893	Supernumerary and superannuated 156	... On Trial 99	...Total 1148
In IRELAND	110	35	20	165
In FOREIGN STATIONS.....	288	11	73	372
				1685

DISTRICTS AND CIRCUITS.

DISTRICTS.....	Great Britain 32	Ireland 11	Foreign Parts —
CIRCUITS.....	429	53	282

MISSIONARY SOCIETY.

INCOME, year ending December 31, 1844	£105,987 5 7
EXPENDITURE	109,188 6 3

Central or Principal Stations, called Circuits, occupied by the Society.....	288
Chapels and other preaching places, as far as ascertained	1,865
Missionaries and Assistant Missionaries.....	382
Other Paid Agents, as Catechists, Interpreters, &c.....	1,608
Unpaid Agents, as Sabbath School Teachers, &c.....	5,104
Full and Accredited Church Members.....	102,750

OFFICERS.

President, Rev. JACOB STANLEY, 12, Virginia Terrace, Dover Road, London.

Secretary, Rev. ROBERT NEWTON, D.D., Broughton, near Manchester.

Treasurers of the Wesleyan Missionary Society, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries of the Wesleyan Missionary Society, the Rev. Dr. BUNTING, the Rev. JOHN BEECHAM, the Rev. Dr. ALDER, the Rev. ELIJAH HOOLE.

Book Steward, Rev. JOHN MASON, 14, City Road, London.

Editor, Rev. G. CUBITT ; Assistant Editor, Rev. J. S. STAMP.

President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.

Wesleyan Conference Office, 14, City Road, London.

ESTABLISHED CHURCH STATISTICS.

ENGLISH DIOCESES AND THEIR BISHOPS.

Province of Canterbury, Archbishop, W. Howley D.D., Primate..... 1828..... £17,000.			
Bangor.....Churches and Chapels	190	Bishop, C. Bethell, D.D.....	1830..... £4,000
Bath and Wells.....	523	R. Bagot, D.D.....	1845..... 5,000
Chichester.....	314	A. T. Gilbert, D.D.....	1842..... 4,200
Ely.....	545	J. Allen, D.D.....	1836..... 5,500
Exeter.....	734	H. Phillpotts, D.D.....	1837..... 2,700
Gloucester and Bristol.....	479	J. H. Monk, D.D.....	1835..... 3,700
Hereford.....	395	T. Musgrave, D.D.....	1837..... 4,200
Lichfield.....	575	J. Lonsdale, D.D.....	1843..... 4,700
Lincoln.....	1165	J. Kaye, D.D.....	1827..... 4,000
Llandaff.....	271	E. Coplestone, D.D.....	1827..... 1,000
London.....	779	C. J. Blomfield, D.D.....	1838..... 11,700
Norwich.....	1041	E. Stanley, D.D.....	1837..... 4,155
Oxford.....	426	S. Wilberforce, D.D.....	1845..... 5,000
Peterborough.....	626	G. Davys, D.D.....	1839..... 4,700
Rochester.....	112	G. Murray, D.D.....	1839..... 5,000
St. Asaph.....	152	W. Carey, D.D.....	1839..... 5,300
St. David's.....	450	C. Thirlwall, D.D.....	1849..... 2,500
Salisbury.....	540	E. Denison, D.D.....	1837..... 5,000
Winchester.....	570	C. R. Sumner, D.D.....	1827..... 10,500
Worcester.....	446	H. Pepys, D.D.....	1841..... 5,000
Canterbury.....	390		
	10,733		
Province of York, Archbishop, E. C. Harcourt, D.C.L..... 1837..... £10,000			
Carlisle.....Churches and Chapels	157	Bishop, Hon. H. Percy, D.D.....	1827..... £3,600
Chester.....	665	J. B. Sumner, D.D.....	1828..... 3,250
Durham.....	262	E. Maltby, D.D.....	1833..... 8,000
Ripon.....	339	C. T. Longly, D.D.....	1836..... 4,700
Sodor and Man.....	31	T. V. Short, D.D.....	1841..... 2,000
York.....	603		
	2,057		
Totals. Dioceses, 25.....	12,730	Archbishops and Bishops, 27.	

IRISH DIOCESES AND THEIR BISHOPS.

Armagh.....	Lord J. G. Beresford, D.D. (Archbishop) Primate of all Ireland .	1822.....	£14,404
Dublin.....	Rt. Hon. Richard Whately, D.D. (Archbishop), Primate of Ireland	1831.....	7,786
Meath.....	Rt. Hon. E. Stopford, LL.D.	1842.....	4,008
Kildare.....	Rt. Hon. C. Lindsay, D.D.	1804.....	6,000
Clogher.....	Lord R. P. Tottenham, D.D.	1822.....	5,008
Kilmore, Ardagh, and Elphin.....	John Leslie, D.D.	1841.....	
Down, Connor, and Dromore.....	Richard Mant, D.D.	1820.....	4,204
Down and Rathfriland.....	Rt. Hon. Richard Whately, D.D.	1825.....	8,000
Cork, Cloyne, and Ross.....	Samuel Kyle, D.D.	1831.....	1,000
Limerick, Ardert, and Aghaloe.....	Rt. Hon. Richard Whately, D.D.	1831.....	4,073
Cashel, Emly, Waterford, and Lismore.....	Robert Daley, D.D.	1844.....	5,000
Killaloe, Kiltenera, Clontarf, and Kilmuckree.....			
Down and Rathfriland.....	Hon. Ludlow Tenslon, D.D.	1839.....	4,041
Tuam, Killybeg, and Aghavey.....	Hon. Thomas Plunkett, D.D.	1839.....	6,000
Ossory, Ferns, and Leighlin.....	James T. O'Brien, D.D.	1842.....	3,850

COLONIAL DIOCESES AND THEIR BISHOPS.

Jamaica.....	Aubrey George Spencer, D.D.	1843.....	£3,000
Barbadoes and Leeward Isles.....	Thomas Barry, D.D.	1842.....	2,500
Nova Scotia.....	John Inglis, D.D.	1825.....	2,400
Calcutta.....	D. Wilson, D.D.	1832.....	5,000
Madras.....	G. T. Spencer, D.D.	1837.....	2,500
Bombay.....	Thomas Carr, D.D.	1836.....	2,500
Quebec.....	G. J. Mountain, D.D.	1836.....	1,500
Australia.....	W. G. Broughton, D.D.	1836.....	2,000
Toronto.....	John Strachan, D.D.	1839.....	823
New Zealand.....	G. A. Selwyn, D.D.	1841.....	1,200
Guiana.....	W. P. Austen, D.D.	1842.....	2,000
Antigua.....	D. G. Davies, D.D.	1842.....	2,000
Gibraltar.....	George Tomlinson, D.D.	1842.....	1,200
Tasmania.....	F. R. Nixon, D.D.	1842.....	1,200
Newfoundland.....	Edward Field, D.D.	1844.....	
Frederickton.....	John Medley, D.D.	1845.....	
Ceylon.....	James Chapman, D.D.	1845.....	

REVENUES OF THE ESTABLISHED CHURCH.

From Gilbert's Clergyman's Almanack for 1846.

ENGLISH CHURCH.

SUMMARY OF THE REVENUES OF THE ESTABLISHED CHURCH IN ENGLAND AND WALES,
ABRIDGED FROM THE REPORT OF HIS LATE MAJESTY'S COMMISSIONERS OF ECCLESIASTICAL
REVENUE INQUIRY:—ON AVERAGE OF THREE YEARS, ENDING DECEMBER 31, 1831.

REVENUES OF THE CHURCH.	Gross Annual Value.	Average each.	Net Annual Value.	Average each.
Archiepiscopal and Episcopal Sees	£ 181,631	£ 6727	£ 160,292	£ 5936
Cathedral and Collegiate Churches	284,241	.....	203,289	.....
Separate revenues of the several Dignitaries, and other spiritual persons, members of the Cathedral and Collegiate Churches...	75,854	.....	66,465	.....
Number of Benefices with and without cure of souls, the Incumbents whereof have made returns is 10,540	3,197,225	303	3,004,721	285
Total number of Benefices with and without cure of souls, including those not returned, 10,718	3,251,159	.....	3,055,451	.....
Total number of Curates employed by resident Incumbents, 1006.....	.....	.....	87,075	86
Do. by non-resident Incumbents, 4224 .....	.....	.....	337,620	79
Number of Sinecure Rectories returned, and which Rectories are included as above, 62 }	18,622	300	17,095	275

To prevent misapprehension as to the items which compose the difference between the gross and net amounts, it is to be observed, that no deduction is made from income on account of payments to Curates, nor for the reparation of episcopal residences, or of glebe houses and offices, nor on account of payments of rates and taxes for the same; nor has any deduction been made on account of arrears due at the time of making the returns, or of any payments not being of a compulsory nature.

Benefices with cure of souls:—	506 of £500 and under.....	£600
297 under the annual value of £50	337 ... 600	700
1629 of £50 and under 100	218 ... 700.....	800
1602 ... 100..... 150	126 ... 800	900
1355 ... 150..... 200	90 ... 900	1000
1978 ... 200..... 300	134 ... 1000	1500
1326 ... 300.. 400	32... 1500	2000
830 ... 400..... 500	18... 2000 and upwards.	

IRISH CHURCH.

Number of Benefices and their net value when the provisions of the Church Temporalities Act shall have come into full operation.

488 under the annual value of £150	21 of... £750 and under	£850
390 of... £150 and under..... 300	13 850.....	1000
278 300 450	8 1000.....	1100
117 450 550	4 1100.....	1250
73 550 750	3 1250.....	1500

CIVIL STATISTICS.

BUILDINGS REGISTERED IN ENGLAND AND WALES FOR THE SOLEMNIZATION OF MARRIAGES
TO JUNE 30, 1844.

Abstracted from the Sixth Annual Report of the Registrar General, just published.

BAPTIST	Particular or Calvinistic	96	
	General or Arminian	46	
	Not defined	397	
			539
CONGREGATIONALISTS			903
PRESBYTERIAN.....	Church of Scotland.....	26	
	United Secession Church.....	24	
	Relief Synod or Church	5	
	English Presbyterians and Unitarians.....	76	
	Not defined	55	
			186
METHODISTS (Arminian)	Wesleyan.....	132	
	New Connexion	23	
	Primitive	24	
	Wesleyan Methodist Association.....	23	
	Independent Methodists	2	
			204
METHODISTS (Calvinistic)	English.....	8	
	Wesleyan	35	
	Lady Huntingdon's Connexion	26	
			69
ROMAN CATHOLICS.....			284
FOREIGN CHURCHES.....	United Brethren, or Moravians....	1	
	Lutheran, or Evangelical Church	3	
	Swiss Protestants	1	
			5
MISCELLANEOUS.....	New Jerusalem Church	12	
	Christian Israelites	2	
	Evangelical Friends.....	1	
	Undescribed	27	
			42
	Total.....		2232

MARRIAGES IN ENGLAND AND WALES IN THE YEAR ENDING DECEMBER 31, 1842.

Abstracted from the Sixth Report of the Registrar General.

According to the rites of the Established Church.

Special License	9	
License	14,935	
Banns.....	75,744	
Superintendent Registrar's Certificate	944	
Not stated by which of the foregoing forms.....	18,415	
		110,047

PROPORTION OF MARRIAGES, BIRTHS, AND DEATHS TO 100,000 MALES.

1839	Marrriages, 1,525; Births, 6,441; Deaths, 2,279
1840	1,527 6,389 2,275
1841	1,574 6,320 2,228
1842	1,506 6,564 2,239
Mean	1,576 6,545 2,294

PROPORTION OF MARRIAGES, BIRTHS, AND DEATHS, TO 100,000 FEMALES.

1839	Marrriages, 1,553; Births, 6,211; Deaths, 2,095
1840	1,526 6,250 2,205
1841	1,504 6,229 2,083
1842	1,489 6,273 2,095
Mean	1,506 6,256 2,124

PRINCIPAL CAUSES OF DEATH IN ENGLAND.—1842.

Messes	in the Metropolis, 1,223; in all England, 6,542
Scarlet Fever	1,322 12,497
Whooping Cough	1,603 8,091
Typhus	1,374 16,201
Dropsy	1,750 12,724
Debility	1,343 17,329
Hydrocephalus	1,743 8,057
Convulsions	2,773 25,488
Pneumonia	2,923 12,636
Aschoa	1,300 5,225
Phthisis or Consumption	7,145 59,291
Old Age	3,346 37,819
Violent Deaths (including suicides and accidents)	1,225 11,092
ALL CAUSES	45,400 349,519

COMMITTEES FOR CRIME IN ENGLAND AND WALES.

From Official Tables.

1835	20,731	1840	27,187
1836	20,984	1841	27,760
1837	22,012	1842	31,309
1838	23,094	1843	29,891
1839	24,443	1844	26,512

Acquitted and Discharged in 1844.

Not guilty, 3,840; no bills found, 1943; not prosecuted, 303; total, 7,586.

Sentences passed the last Five Years.

	1840.	1841.	1842.	1843.	1844.
Death	77	80	57	97	57
Transportation for life	298	136	191	225	180
above 15 years	18	21	37	46	50
above 10 years	714	769	726	641	543
above 7 years	1,134	1,240	1,102	1,171	1,126
7 years	1,341	1,274	1,341	1,300	1,421
Imprisonment					
above 3 years	1	—	1	—	1
above 2 years	35	10	13	2	13
above 1 year	548	465	464	464	454
above 6 months	2,004	2,060	2,394	2,332	1,927
6 months and under	12,432	13,212	14,799	13,477	12,574
Whipped or fined, & discharged	632	653	601	631	566

EDITORIAL POSTSCRIPT.

Among the many excellent societies enumerated in the foregoing pages, there are two to which we are especially anxious to direct attention. One is the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, instituted in the year 1816, of which the Rev. Thomas Russell is secretary. It cannot be necessary to say a word in favour of the object of this institution, it being generally admitted that the interests of the churches, as well as the ministers, require that provision should be made for the support of men who have expended their strength in pastoral work and are no longer able to labour efficiently: but why is it that this society is not better supported? It is not denominational: but if the wealthier sections of the church do not object to be associated with us in an institution of this kind, there is no reason why baptists should stand aloof from it. It has many thousand pounds of funded property, to the produce of which baptists are as much entitled by its constitution as others. Baptists co-operated with independents and presbyterians in its formation, and the names of the late Sir John Gurney, and the late Messrs. Gutteridge, Gillman, and Key of Water Furd, are among those whose liberal donations contributed to the purchase of the stock. Yet, we believe that there is not a single baptist on the committee. The report for the present year not being yet published, we cannot speak with certainty: but in the report for 1844 we do not find one. And why is this? The managers of the society had searched the subscription list in vain, for the names of living baptists whose circumstances would admit of their acting on the committee. The secretary took measures three years ago to draw the attention of the Baptist Board to the fact, and to the probable loss that the needy ministers of our denomination might sustain. We cannot perceive that blame rests in any degree on our brethren of other denominations. On the contrary, they have acted very generously. In the list of thirty-seven recipients, we find the names of eleven baptists. Surely our friends, both in London and in the provinces, to whom God has entrusted property, will at once come forward to reciprocate the honourable feeling that has been displayed, and do their part towards giving efficiency to an institution whose prosperity is so much to be desired!

The Society for assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments, is another which has never received one-tenth part of the support it deserves. It is less known, we apprehend, than that to which we have already adverted; though it was brought before the attention of our readers in the number for June last. Here again, though there are known baptists

among the subscribers, ministers of our denomination have been penurious of bounty administered by others, in a greater degree apparently than the proportion of baptist contributions would have dictated. Twenty-four of their children have been successful candidates, and received aid which to many of them must have been of inestimable value. A speedy opportunity to recur to this subject will be furnished by the publication of the Report for 1846, which is expected to leave the press in a few days.

Several gentlemen from distant parts of the country, and many who reside in the metropolis, assembled in the Mission House, in Moorgate Street, on the last Thursday and Friday in October, at the invitation of Dr. Steane and Mr. Angus, to consider the state of collegiate education among us, and the possibility of its improvement. Some hours of each day were spent in free discussion; and at the close a committee was appointed to deliberate on the whole subject, and report to a meeting to be convened in the spring.

Mr. Jackson of Taunton having formed an engagement with the committee of the Baptist Missionary Society to spend a year or two in organizing auxiliaries, and making other efforts to promote its interests in the west of England, will discontinue the instruction of students for the ministry at the close of the present quarter. One who was under his care, supported by the Baptist Theological Education Society, and another whom the committee of that society bear at his recommendation taken under his auspices, will be placed with Mr. Gould of Dunstable. The two young men who were with Dr. Godewin at Oxford, one of them a son of Mr. Smith of New Park Street, will be removed at the same time, in consequence of the decline of their tutor's health, and be committed to the care of Mr. Daniel of Melksham.

In the seventh number of the North British Review, last published, there is an article entitled, "Robert Hall." It may induce those of our readers to whom it is accessible to turn to it, if we say that we have reason to believe it is from the pen of our friend Dr. Cox. There are few men now living who had so much intercourse with Mr. Hall as Dr. Cox; and in reading his opinions and remarks respecting that eminent man, we have the satisfaction of knowing that they are not derived from the representations of others, but from personal observation.

Dr. Judson, whose intended visit we announced last month, has been compelled by the increased illness of Mrs. Judson to change his course, and proceed direct to the United

States. One of his colleagues, Mr. Symons, has arrived in this country.—Thus far we had written, when a copy of the New York Recorder reached us, containing the intelligence that Dr. Judson arrived at Boston on the 15th of October, but that Mrs. Judson's sufferings terminated at St. Helena, while the vessel was detained in port. She was buried in the afternoon of the day on which she died, and in the evening her bereaved partner was again at sea! He is now desiring an immediate return to Burmah, fearing the effects of a northern winter upon his lungs.

A special meeting of the American Baptist Triennial Convention has been summoned by the president, Dr. Wayland, at the request of the board of managers, who unanimously resolved, "That in view of the recent missionary organization at the south, and the new relations thence arising; also, in view of the imperfections of our present constitution—it is expedient for this board to request the president of the convention to call an extra session of that body, to be held in the Baptist Tabernacle, in the city of New York, on the third Wednesday in November next, at ten o'clock A.M."

Cassius Clay's noble-spirited attempt to establish a paper in Kentucky devoted to the advocacy of emancipation having been mentioned in our number for April, our readers ought to be informed of the sequel. A mob broke into his office, seized his presses and types, and transported them into the state of Ohio. He prosecuted the ringleaders, and at the trial they admitted the facts, but alleged in justification that his paper was a nuisance. The judge instructed the jury that if the jury believed that "The True American Press" was a public nuisance, and could not exist in its then location and condition without being a nuisance, the defendants were justifiable in abating it. A verdict of "Not guilty" was consequently returned. Liberty in Kentucky, it appears, includes the right of riotously putting an end to the publication of unpalatable opinions!

Mr. Clark of Brown's Town, Jamaica, whose ill health required a visit to his native land, has arrived, and has derived material advantage from his voyage.

The desire for the publication of Mr. Stovel's Lectures on Baptism which has been expressed by many who heard them, is felt also, doubtless, by others. He is, we believe, preparing them for the press, and it is desirable that all who intend to possess them should forward their names to him, as subscribers, with as little delay as possible. He hopes that the price of the volume will not be more than half-a-guinea.

With the pieces of Bunyan's included in the first volume of the "Works of the Puritan

Divines," just published, there is one entitled, "An Exhortation to Peace and Unity." The publishers have prefixed to it this remark:—"We deem it proper to state, that, though the following tract on Christian Union appears in nearly all the collected editions of Bunyan's works, yet its genuineness has been called in question by the Rev. Mr. Philip, in his admirable work, 'The Life and Times of Bunyan.'" Mr. Elven of Bury, who has directed our attention to the subject, desires to receive through our pages any information that may decide the question of the genuineness or spuriousness of this performance. Perhaps some of our correspondents will investigate it.

Mr. Marsh, late of Missenden, with Mrs. Marsh, arrived at Montreal in safety on the 7th of October. A special committee meeting of the Canadian Baptist Missionary Society was held on the 9th, and after much deliberation, it was resolved to recommend him to spend the winter at Quebec.

Arrangements have been made by the committee of the Baptist Irish Society for the retirement of Mr. Stephen Davis from its service, as travelling agent. Having laboured faithfully on its behalf more than a quarter of a century, and having arrived at an age at which he is less adapted than formerly for constant travelling, they have thought it right to engage for the payment of a small annuity during the remainder of his life; and he requests us to say that after the 25th of March next, he will be at liberty to enter upon any other eligible engagement. His present address is 16, Park Street, Islington.

As some defects will probably be observed in the articles of which our Supplement consists, and wishes will arise in the minds of readers that other documents of a similar character had also been included, it may be desirable to say that the difficulty of obtaining such information is immense,—far greater than would be supposed by any one who had not made the experiment. It sometimes costs hours to procure a single item, over which the eye will glance in half a second; and many particulars cannot possibly be ascertained. Our "Congregational Statistics," page 656, are less complete than we had hoped to make them; the publication of the Congregational Calendar of which we had intended to avail ourselves, being unexpectedly delayed beyond the time at which it was to have appeared. As many of our friends are probably unacquainted with that annual, it may be desirable to add that it contains much that they would peruse with interest were they to procure it; and we are sorry to learn that, notwithstanding the laborious diligence with which it is compiled, and the powerful influence of the Congregational Union from which

it emanates, a sufficient sale has never been yet obtained to prevent a very considerable annual loss.

To those of our brethren who have written to promise their co-operation in the effort to double the sale of the magazine we present our cordial thanks. If it be made generally in the spirit they evince, the result will be satisfactory to us and beneficial to the community.

The following articles of local intelligence were not received till the sheet in which they should have appeared was finally prepared for the press. It has been necessary to abridge some of them materially:—

NEW CHAPELS.

BELVOIR STREET CHAPEL, LEICESTER.

This spacious and beautiful edifice was opened for public worship on Wednesday, the 15th of October. The chapel previously occupied by this church and congregation had long been found too small for the accommodation of those who desired to attend, while a general wish was entertained to institute day-schools in addition to the Sunday-school connected with the place. On these accounts the church and congregation resolved to give up, chiefly to the latter purpose, the place which was endeared to many of them by associations with the ministry of the venerable Dr. Carey and the late Robert Hall, and to erect a place of worship which might afford greatly increased accommodation. The new chapel is situated almost in the centre of Leicester, and is an architectural ornament to that large and populous town. It is calculated to seat at least fifteen hundred persons.

The character of the interior is at once chaste and imposing, and the arrangements for the admission of light and air, as well as for the purposes of speaking and hearing, are remarkably ingenious and effective.

The services connected with the opening of this chapel were as follows:—A prayer meeting, very numerous attended, was held at seven o'clock on the morning of Wednesday, the 15th; at eleven o'clock in the forenoon a service was held, when the Rev. Dr. Harris of Cheshunt College delivered a discourse from Job vii. 17, "What is man, that thou shouldest magnify him, and that thou shouldest set thy heart upon him?" In the evening service, a sermon was preached by the Rev. Dr. Cox, from Genesis xxviii. 17, "This is none other but the house of God, and this is the gate of heaven." On the following Sunday, sermons were preached in the morning by Dr. Price, from Psalm xviii. 30, "The word of the Lord is tried." In the afternoon, by Mr. Miall, editor of the Nonconformist, from James i. 25, "The perfect law of liberty;" and in the evening by Mr. Mursell, the pastor of the church, from Acts v. 20, "Go, stand and speak in the temple to the people all the words of this life."

These services were attended by overflowing congregations, and the attendance since has been such as fully to justify the church in the erection of so enlarged an edifice.

HANSLOPE, BUCKS.

Oct. 1st, a new chapel, capable of holding about two hundred persons, was opened in this populous village. The Rev. J. H. Brooks of Ridgmount, and the Rev. J. Watson, president of Newport Pagnell College, preached on the occasion. Several ministers in the vicinity conducted the other parts of the service. The sermons, devotional exercises, and contributions, were expressive of pious zeal, and the manifestation of the divine presence inspired the delightful hope of future success in this loudly-called for undertaking. Strenuous as have been the efforts in the locality, a debt still remains of about £100. Mr. Jayne of Roade, the pastor, will thankfully answer any inquiries on this subject.

CHELMSFORD.

The question has often been put, how is it that baptists holding moderate views of Calvinism have not a place of worship in Chelmsford? And the answer has been cause of lamentation to those acquainted with the circumstances connected with the case. As London is with propriety considered to be the heart of the British nation, so may Chelmsford be considered of the county of Essex. If this is the case, surely it is not wise to neglect it; and it is evident, that proper attention to it may communicate to distant parts of the county health and vigour. These considerations actuated a few individuals to take a school-room, in which the Rev. Dr. Cox of Hackney, on Sabbath the 16th, preached two appropriate and impressive discourses, to respectable and attentive audiences. It is intended, as soon as possible, to erect a place of worship, and to call a suitable minister; and it is hoped the friends of the Redeemer will encourage the undertaking, and assist as the Lord hath enabled them.

NEW CHURCH.

BONNYRIG.

A baptist church having been formed in this village, the following public services took place on Monday, the 17th inst. The Rev. James Clark of Edinburgh presided over the recognition of the newly-formed church, the unanimous choice of their pastor, the Rev. James Johnston, and the appointment of their deacons. The Rev. Wm. Innes of Edinburgh delivered an appropriate discourse to the pastor and the church, and the devotional exercises were conducted by the Rev. Messrs. Clark, Hishop of the Free church of Scotland, and Johnston. The church is formed upon the terms of free communion, and is open to all Christians.

ORDINATIONS.

TIVERTON, DEVON.

Interesting services were held on Wednesday and Thursday, the 5th and 6th of November, in connection with the public recognition of the Rev. Stephen B. Sutton, B.A., of University College, London, as the pastor of the baptist church, Tiverton, Devon. On Wednesday morning, the Rev. R. Bond, Wesleyan minister of the town, read appropriate portions of the holy scriptures and prayed, the Rev.

John Bigwood of Exeter stated the distinctive principles of nonconformity, the Rev. John Jackson of Taunton proposed the customary questions and offered the ordination prayer; the charge was delivered by the Rev. Dr. Steane of Camberwell. At the evening service the Rev. Henry Madgin, independent minister of Tiverton, read and prayed; the Rev. S. Nicholson of Plymouth delivered the charge to the members of the church; and the Rev. R. May of Barnstaple concluded with prayer. Full congregations and the assembly of about thirty ministers of different denominations evinced the interest which these services excited. On Thursday evening a public tea-meeting was held at the subscription rooms in Fore Street, with the twofold object of an appropriate expression of respect and affection for the Rev. John Singleton, the retiring pastor, and of commencing a subscription for the erection of a new chapel and school-rooms suited by their size, and in every other respect, to the wants of the congregation and the state of the population of this manufacturing and important town. After tea, which was attended by between four and five hundred persons admitted by tickets, the Rev. Dr. Steane was called to the chair, and prayer was offered by the Rev. John Teall. The Rev. John Jackson then made known the intentions of the friends of the late pastor, and presented him with an elegant easy chair, which had been purchased by the church and congregation over whom he had presided with growing honour and usefulness for upwards of thirty years. The grand object of the meeting was then stated by the Rev. Stephen B. Sutton, B.A., who invited the sympathy and support of the audience. Addresses were subsequently delivered by the Rev. R. Bond and the Rev. H. Madgin of Tiverton, the Rev. John Jackson of Taunton, and the Rev. R. May of Barnstaple. Notwithstanding the unavoidable absence of some individuals who are expected to contribute most liberally to the object, and the aversion of many present to send up their names, the sum of £450 was subscribed in the course of the evening. May the Great Head of the church succeed this effort to advance his cause, and to promote his glory!

SAWBRIDGEWORTH.

The public recognition of the Rev. J. King as pastor of the baptist church at Sawbridgeworth, took place on Tuesday, November the 18th, 1845. The Rev. B. Hodgkins of Bishop's Stortford delivered the introductory discourse and asked the questions; the Rev. C. Woollacott of London offered the recognition prayer, and the Rev. P. Dickerson gave the charge. In the evening the Rev. C. Woollacott preached to the people. Messrs. Stacy of Stortford, Gipps of Potter Street, Brown of Stansted, and Shipway of Sawbridgeworth, assisted in the devotional parts of the services.

MAULDEN AND AMPHILL.

On the 12th of November the Rev. R. C. Robinson was ordained over the baptist church at Maulden and

Amphill, Beds, when the Revs. J. E. Brooks of Ridgmont, J. Watson, A.M., of Newport Pagnell, J. C. Hyatt of London, J. Jukes of Bedford, S. Green of Walworth, J. Frost of Cotton End, and others, took parts in the services of the day.

RECENT DEATH.

MRS. WILLIAMS.

Died, at Penyclawdd, near Swansea, Susannah Williams, aged fifty-one, the beloved wife of the Rev. John Williams, having been a consistent member of the baptist denomination for upwards of thirty years. She was baptized in London at East Street, Walworth, by the late Dr. Jenkins, with whom she continued a member until his death, and to whose name she had much respect while she lived. She removed here to her relations and joined herself to the church meeting at Hermon, Penyclawdd, where she continued a faithful, zealous, and consistent member until under the influence of a short but a severe illness, she breathed her last breath for the honour of the Redeemer.

MISCELLANEA.

STRADBROKE, SUFFOLK.

The fourth anniversary of the baptist chapel in this place was held on Thursday, Nov. 13, when the Rev. J. Sprigg of Ipswich preached an impressive sermon in the afternoon; after which, more than one hundred and twenty friends sat down to tea, and a public meeting was held in the evening, when interesting addresses were delivered to an overflowing congregation by the Rev. Messrs. Richardson, Lewis, Webb, Elven, and Bayne, the minister of the place. The debt was originally about £700, but had been gradually reduced to £160; and the Baptist Building Fund in London having kindly promised £40 towards it, the people were stimulated to make a vigorous effort to pay off the remainder at once, which was accordingly done, so that the chapel may now be regarded as entirely free from debt in the fourth year after its erection.

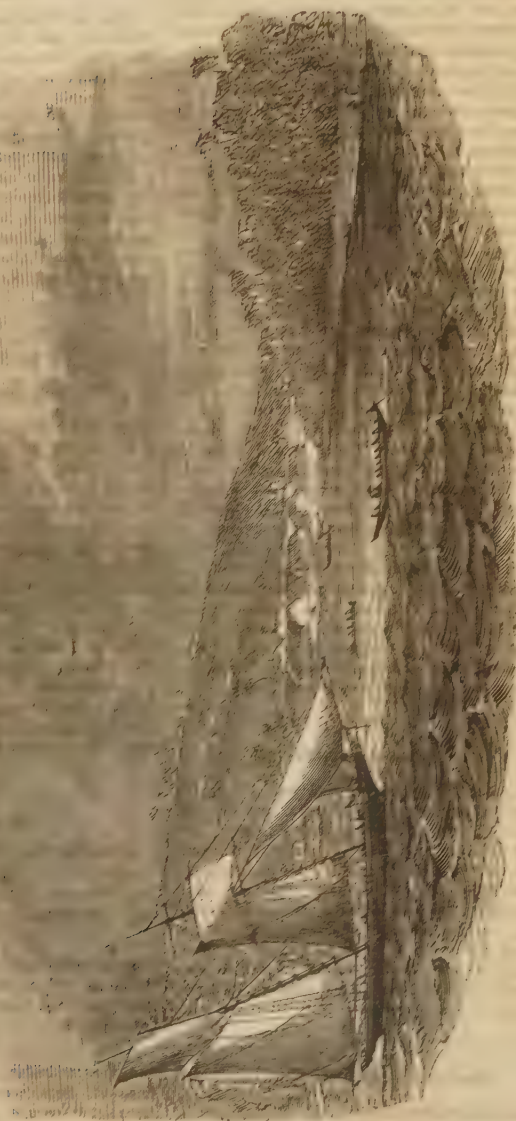
MARRIAGES.

At the Rev. Mr. Stratton's Chapel, Paddington, by the Rev. F. A. Cox, D.D., Nov. 4, by licence, the Rev. WILLIAM JONES of Frome, to AMELIA, widow of the late Rev. Mr. INNES of Norwich.

At the particular baptist chapel, Great Yarmouth, by the Rev. Henry Betts, November the 19th, Mr. JOHN GOODWIN, to Miss ROSAMOND LAMBERT, both of Yarmouth.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November the 19th, Mr. ROBERT POTTER of High Halden, to Miss MARY SPICER of Smarden.

THE MISSIONARY HERALD.



THE DOVE, IN THE OLD CALABAR RIVER.

ASIA.

CALCUTTA.

Our most recent intelligence from India is contained in a brief letter from Mr. Thomas, who says, "We are, on the whole, in tolerable health, but anxiously looking out for intelligence as to the results of the death of our late dear brother Yates, following so soon after the death of Mr. Mack. Surely some will hear the voice of the God of Missions in these dispensations, and be willing to offer themselves to be, as it were, baptized for the dead."

The contemplated transfer of mission property to Mr. Marshman took place on the 1st of September, when the sum previously agreed upon as the price was received. It had been previously arranged that the chapel, and the ground on which it stands, should be excepted in the bill of sale, and made over to Mr. Marshman and the College Council in trust for the use of the baptist church at Serampore. Two clauses were introduced into this document, the first intended to prevent its ever becoming a unitarian place of worship, the other to the effect that should the church become extinct, the right of property shall revert to the Mission. "The amicable adjustment of this matter," says Mr. Thomas, "which has been to me an object of anxious desire for many years, has now been happily effected; and I trust it will be followed with much mutual benefit and good feeling. I will merely add, that throughout the whole Mr. Marshman has acted in the most honourable manner."

THE LATE DR. YATES.

Extract from the Minutes of the District Committee in connexion with the London Missionary Society, on occasion of the deaths of the Rev. Dr. Yates and the Rev. J. Mack, transmitted to the secretaries of that Society by the Rev. T. Boaz, under date Calcutta, September 5, 1845, and by them forwarded to us.

The brethren of the Calcutta District Committee to the London Missionary Society would place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow missionary, the Rev. Dr. Yates of the Calcutta Baptist Mission. His death they deem a loss to the general church; to him, however, it is, they are confident, great gain.

The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for upwards of thirty years, rendered him no ordinary man in the mission field.

His firm and implicit confidence in the truth he lived to propagate renders it certain that he is now in glory with that Saviour in whose service it was the delight of his heart to live and die on earth.

The brethren of the Calcutta District Committee desire to express their sympathy towards their fellow labourers, as well as the

widow and children of their late much respected and faithful brother.

May the Lord sustain, guide, and bless them, and may he in his good and wise providence raise up many as well qualified for the work as the one whose death all who feel aright must lament.

In the estimation of the brethren of the Calcutta District Committee, the death of the Rev. J. Mack, of the Baptist Mission at Serampore, is also an occurrence calling for an expression of sympathy and respect.

They wish to place on record the high value they entertain of the talents, acquirements, and labours of their late esteemed friend and brother.

His unwearied and efficient labours in almost every department of mission effort during a period of twenty-three years, is worthy both of respectful record and universal imitation.

To his immediate colleagues and his afflicted

widow, they desire to tender their sincere sympathy in this, to them, sad trial. Serampore and its holy band of missionaries has long been dear to the heart of the Christian church;

and it is pleasant to think that the last of its attached missionaries was every way so well qualified to sustain its reputation.

The following note, appended to a sermon preached on occasion of Dr. Yates's death by Mr. Leslie, and published in the Calcutta Christian Observer, illustrates so well his character as a translator, that we think it right to present it to our readers.

Whilst penning the few preceding remarks on the character of Dr. Yates, I felt that it was due to his memory to say something of him as a *translator*; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has, for a number of years past, been particularly associated with the deceased in biblical labours. In kind compliance with my request the following was handed to me,—a communication which, I think, will be read by all with peculiar interest:—

“The remarks which I have to offer on the subject of Dr. Yates's character as a translator of the scriptures refer exclusively to his Bengali version of the bible; for in his labours in Hindustani, Hindi, and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

“I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengali, which he was anxious to see completed and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

“About the beginning of March, 1840, the Old Testament was at length put to press: but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was the third transcript of the version, and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings.

When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel; also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

“During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengali, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprising if he had occasionally felt hurt at my finding fault with his work: but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, ‘I know it, my son, I know it!’ but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to and consider with the greatest candour any reasons that were offered, and when they failed to convince him the first time, he would allow

me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

"As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

"A second object in his translation was to avoid all that was unmeaning, perplexing, or superfluous. He tried to make the word of God plain, short, and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become uniform, awkward, and unintelligible; and when I thought

of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengali language will admit.

"He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high-flown Sanskrit terms. 'Will not be understood' was the remark, by appending which he almost invariably condemned the use of such words, when suggested or defended by myself.

"That he was a perfect translator, I am far from admitting. I differ from the view he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

"If, however, a finely balanced mind, endowed with splendid talents and enriched by solid and extensive cultivation; if an immovable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities are impelled by untiring industry, a tender conscience, and fervent prayer, consecrate a talented translator, then such a translator was William Yates."

We subjoin the following quotation from the *Bengal Harkara*, as a pleasing testimony to Dr. Yates's scholarship, usefulness, and singleness of purpose, from an independent quarter, though we do not desire to be understood as offering any opinion in reference to the wish it expresses.

We allude, a few days back, to the death of Dr. Yates, on board the *Bartineck*, and then stated that we hoped to be able to present a detailed account of his valuable labours in this country. We give some particulars from the *Christian Observer* and the *Christian Advocate*. We must offer a word or two ourselves, by way of calling the attention of government to the claims of Dr. Yates's family.

We allude not to the excellence of his character: many excellent men, we are glad to say, have laboured usefully in this country: nor do we allude to his length of service as a missionary in India—though few have worked as Dr. Yates worked in that capacity for twenty-eight years. We allude not to these things, but to Dr. Yates's great and important services to government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages; he laid open the character of the Sanskrit language, and he worked for the School Book Society, which provides government with school books for their colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked

for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honour; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was evidently a public benefactor. On this ground, therefore, we think that government should not allow his family to be dependent merely on the small annuity of a missionary society. It would be an not highly honourable to the government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honourable thing to the British nation that it recognized the claims on its respect of Howard the philanthropist, and, in later times, of Dr. Morrison, in China.

We do not see why the Indian government cannot, with strict consistency, do honour to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum : we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

BARISAL.

From this, the principal town of the district of Bakargang, to the east of Calcutta, Mr. Bareiro writes, July 4th:—

I am happy to state that the cause of Christ is progressing, although persecution has not spent itself, but, on the contrary, is assuming more frightful forms. My last communication on that subject informed you that I was trying all my private influence to put a stop to it, and that if my endeavours proved unsuccessful, I should necessarily have to complain. I am sorry to say that I have been obliged to advise such of the converts as were seriously exposed to persecution, to seek redress legally. The magistrate, who left this place a few days ago for a change of air, passed an order on the petition of one of them requesting the plicedar to see the converts protected there. A Hindustani barkandás of the police went to one of the converts, and under the pretext of going to lend him protection, exacted five rupees from him, which he was ill able to give, but necessity compelled him to pawn his cattle, and to make up the sum for his protector! Most of the people about the police have been so much accustomed to live by extortion and plunder, that they have lost all sympathy with either poverty or helplessness. Alas! all this is owing in a great measure to want of education, and above all to the character early formed by a religion which sanctions such practices. Five days ago this convert and others of the same place came and related to me their fresh grievances, and in the evening of the same day seven other converts from another place made their appearance with their tale of sorrow, accompanied by four very hopeful inquirers. One of the converts, a carpenter by trade, has been compelled to work gratis for the plicedar, and two others have been imprisoned, maltreated, and deprived of their clothes. The circumstances of these poor people have again been laid before the magistrate.

The converts have been very much discouraged, and my mind is now full of anxious care on their account, but the grace of God has taught me to "cast all my burden upon him who careth for me"—I therefore do not despair, especially as I see the finger of God in all that relates to the conversions which have taken place here. Though the horizon may be overcast a little, ere long it will be clear, and fill us with gladness and thankfulness. I cannot but be thankful even now,

although I may not be glad; for, in spite of the endeavours of the enemy to dishearten the people thus, four of them are here, earnestly wishing to join us, having all the prerequisites to enable them to do so; they are unmoved by threats and persecutions, and say it is better to lose life in this way than in any other. Is it not the Lord's doing? One of the inquirers is a kind of a head-man in his village, and his conversion will probably be the prelude of several others, most of whom have declared, having become acquainted in some measure with our faith, their willingness to follow his steps; other people in that neighbourhood entertain the same views, and are only waiting to see the result of the persecution raised against the poor converts, most of whom cannot even get a little fire from the houses of their neighbours, not to say any thing of their landlords, who, no doubt, are convinced in their minds that they will not be able always to exact those fines, &c., to which they subject their other tenants. The thought of this loss of gain, coupled with the enmity of the carnal man, has thrown them into a rage which is only partially restrained by fear of the law. The baptism of the inquirers has been deferred to the next month, the state of my mind, that of the converts who have accompanied them, and the shortness of the time, making it necessary. The minds of the converts have been refreshed by this visit, which has served to chase away in some degree the disheartening gloom they were subject to; their minds are now easy, and some of them have wept tears of thankfulness before me for the goodness of the Lord in inclining the hearts of others to join the flock at a time when hope seemed nearly to have fled. The servants of the Lord in this country and elsewhere who may happen to read this, will, I am confident, feel equally thankful with us for all that the Lord has done, is doing, and will do here for his glory. I can sincerely say that I believe the work here performed, and in the way it is progressing and will still progress, is wholly owing to the Lord. As far as my Christian knowledge and experience go, it bears his own impress and seal, and owes nothing whatever to me, who was totally blind as to its success.

After referring with gratitude to a liberal donation, which had been forwarded to him by distant benefactor, Mr. Bareiro proceeds to say :—

I hope other disciples of Christ will assist me by their purse and prayers, and thus enable me to have a chapel and a school at Kotwálipará, and above all a piece of land which at present is a great desideratum, inasmuch as it will be the means of giving the converts, whose number is increasing and will increase, "a local habitation and a name," and thus shelter them very much from the oppression and ill usage they are now subject to. Besides, those who are now pressing to come in, cannot all be baptized at the station. This applies especially to the women, of whom there are many, but to receive whom here I see many difficulties on account of the want of such a place—for the women, situated as they are, cannot travel to this from nearly three days' journey by water, and yet such ripe believers should not be kept out long. But the Lord will supply all that is wanted for the work upon which he has so graciously smiled. The many difficulties which beset

this work before, did not deter me, much less can they now when they have been so much lessened, with prospects of their entire removal in time.

The native preachers were out on a preaching excursion towards Kotwálipará for eight days. I sent them out with a double view, which was not only to preach, but also to see and hear of the welfare of the converts. On their way to that place and back to this, they had several opportunities of preaching in markets, but could not do much in that way on account of the rain, and the places being under water. On their way to Kotwálipará they visited a place called Peraripur, where two of the converts are, who were much refreshed by their presence. They have hitherto been comparatively free from oppression, but the converts say they will now come in for their share. I hope such an apprehension will not be realized, but that every thing will go on smoothly.

DINAJPUR.

Indications of an increased disposition to learn the way of life are mentioned by Mr. Smylie, as recently manifested in this district.

The desire for our books increases, and ever and again I meet with some pleasing token of their having been read, and portions stored up in the mind. A brahman called the other evening for a book. I asked him, as I generally do others, what the name of the book he last read was? To which he answered, "The Way of Salvation." And what did you read in that book? "Jesus Christ is the Saviour of the world, and in no other way can pardon be found. I read of his sorrows and sufferings, of his death and resurrection. I am very anxious to get a large book, that I may be more fully instructed." As I had no large copies of the scriptures, I gave him several tracts. Since he received them, he has returned for a fresh supply; as I was engaged with others at the time, I allowed him to look over what I had with me, and he took such as he had not seen before. He left, expressing his sorrow at not being able to get a large book. A great change has evidently come over the older brahmans; they are much more inclined to be serious. Those who were acquainted with their character a few years since, know they were inclined to any thing rather than thoughtfulness. When any of them did accept of a book, it was with all that levity which leaves so much pain behind it in the Christian mind. The younger brahmans still retain much lightness, but it is less profane;

there seems to be some degree of good-will in it. I have often been distressed to see the dry grin of jealousy, doubt, and fear, when they came up for a book; also the extreme fear of coming in contact with the touch of a European. I find, by experience, this is in a great measure gone, and so far from being afraid, they are well pleased with a good hearty welcome, and shake of the hand, or a kindly tap on the shoulder.

Brahmans, who were bitter enemies a year or two since, are now quite changed; a far better feeling has evidently sprung up within the last twelve months, and things seem to be bearing forward to what I have always said and thought would be the case, i. e. a nation born in a day. It is yet remembered that some three years ago I was grieved with a young brahman who often came to my stand in the bazar, and made some of the most unreasonable and bitter attacks I ever had to withstand. Finding no fair reasoning could move him, and that he continued to come almost every day, it occurred to me that the best way would be to lay the character of Shiva before him the next time he came. I did so: saying, "Go to Shiva's temple, consider what that foul image is intended to represent, and if you possess any sense of propriety, you will be ashamed at carrying things so unclean in your mind; your mothers teach their little daughters to make such things; no wonder

you dare not allow them to leave their place of confinement." This was what he did not at all relish; he left, but not in a good mood. An evening or two ago he came to my stand. I asked him how he did; at this he expressed astonishment, saying, "What! do you know me after all this time?" "I do; and if I met you twenty years hence I would know you." He became very friendly, and has called several times since.

About the beginning of May, when passing through the bazar, I was for several evenings met by two young females, but being cautious, I gave them no countenance. They continued to come nearer to my stand every evening, and at last one of them came near, in a very modest way, and asked for a book. I said, "Is it possible you can read?" She replied, "If your honour will favour me with a book I will read it." Her very modest, mild address, proved her at once to be a Hindu. I think I handed her the True Refuge, with some other book, part of which she read excellently, bowed and retired. An evening or two after this I found her with her companion, who appeared exceedingly bashful, waiting for me. As soon as I came up to my stand, she bowed and said, "I have read the book you gave me, and from that I find there is a book called holy scripture: where can that be had? I am anxious to get it, that is the book I want." I said, "I believe there is one copy at home in my house, and if you will call there or come here to-morrow you shall have it." The next day she was ready at the stand before my arrival, and I handed her the book. She expressed great thankfulness, and said she liked our books very much. I requested her to call at my house, and I

would explain to her the contents of the book; however she excused herself by saying, I do not know your house; to which it was replied every body knows the Padri's house; and on the sabbath she came to our house with an old woman who found her inquiring the best way she could. The old woman told her, "I can bring you to the praying sahib's house, every body knows that sahib. When I met her, she fell at my feet, and would have put the dust of my shoes on her head, but I prevented that. After some conversation we had worship. The subject was the lost sheep. She was all attention, and immediately the service closed she talked of what she had heard. I left her with a female who could talk with her, and retired. When they had spent an hour or two together, she was brought to me by Mrs. Smylie. She told me her house and family were at Premasagar, and that the young woman I saw with her was her daughter, and had just been married; that they have a number of disciples in the city whom they visited yearly to instruct them and get something. She said, I will now go to my house; but after what I have heard I will never remain there, for me there is no salvation there; now I can never remain in my house, I will surely come back and reside in this place. The old woman said it was I who led you to the praying sahib's house. I gave her several books, and she was evidently not altogether inclined to leave us. She is still young, and her appearance is intelligent and prepossessing. May the Lord in his great mercy bring her to his fold. The thought of her returning among Hindus was very painful, but what could be done! She may be the means of doing good at home.

MUTTRA.

The following paragraph is taken from the latest number of the Calcutta Missionary Herald that we have received:—

We regret exceedingly to learn from a letter lately received from the Rev. T. Phillips, at Muttra, that in consequence of the unusually heavy and continuous rains with which that station and the surrounding country has been visited, the roof of the chapel, recently erected at that station, has fallen in, and also that considerable damage has been done to the walls. At the time the accident happened, a debt of about 600 rupees remained to be liquidated, and now considerable costs must be incurred before the building can be restored so as to answer the design of its erection. To enable him to clear off the debt and meet

these new costs, Mr. Phillips has no resource but to appeal to the liberality of the Christian community. Many, no doubt, who desiderate the prosperity of the Redeemer's cause in this heathen land will regard this afflictive providence as affording a new opportunity of evincing their attachment to the gospel, and their desire that those who have devoted their lives to its propagation should not be hindered in their work.

Contributions toward the object will be most thankfully received; they may be remitted to Rev. T. Phillips, at Muttra, or to the Rev. J. Thomas, Baptist Mission Press, Calcutta.

CEYLON.

We have learned with great regret that the state of health of our friend, Mrs. Owen Birt, requires her return to this country. It is expected that she will leave the island in December.

AFRICA.

OLD CALABAR.

Mr. Clarke has again visited this district, sailing in the *Dove*, with Captain Milbourne. The following is an account of his reception at Creek Town:—

On entering we met young Eyo, who dined with us yesterday. He is a fine, mild, intelligent youth, and is very kind. He said his father was at Cameroon Town, adjoining, and he would send for him. We waited long, and conversed in the meantime with this interesting youth. Yesterday I showed him a map of Africa, and to-day asked if he should like to go to England to receive instruction. He said his father could not spare him, he had so much for him to do; but when, said he, are you going to send a teacher here? I do want to see a school in my father's town. I said his father had not yet consented to give land; but I hoped he would soon do this, and that there would in a short time be a school in this place. Captain Milbourne and I put many questions to him respecting the rivers, &c., but his information on these points seemed to be not very extensive. I gave him a jubilee memorial, and he was glad to learn from Captain Milbourne that he had two books for him from two kind ladies in England. He spoke as being much opposed to war; and blamed King Eyamba for keeping up the war with the Bosim country up the Cross River. King Eyo at length appeared, accompanied by the chief of Cameroon Town, and was very friendly. The substance of our conversation was as follows.

John Clarke. We have come to you, King Eyo, and to the people in this part of Africa, to make known what is contained in the word of God. You have a bible, sent you by Mr. Horsefall; that book is God's book, and can show you the way to heaven. It would be well for you to learn to read it for yourself, or to get a person to read a part of it to you daily; and to pray to God to enable you to understand it, for it contains all God has made known to man for his salvation and everlasting happiness.

King Eyo. Yes, I have a bible, but when I try to read, I do not understand; and I want some one to tell me the right meaning of all.

J. C. King Eyo, you know it would be very foolish for a captain to go to sea without

a compass: when the dark night and the storm came, and no sun, nor moon, nor stars could be seen, he would lose his way, and run upon rocks; and his ship, and his life, and the lives of all on board, would be lost.

King Eyo. Yes, true, a captain could not find his way without a compass.

J. C. Well, the bible is the compass which shows us how to steer for heaven; and if a man has no bible, or does not read the bible, he must lose his way, and lose his soul, and will never reach the good place where God is, but will be sent to hell, to be punished with the wicked. If you take my advice you will study your bible; for the bible is the word which God has given to us to show us how to escape misery, and obtain happiness, after the body is dead. Look, King Eyo, at that palm-tree. Could any man make that tree?

King Eyo. No; no man could make that.

J. C. If you were told a man made that tree, would you believe this?

King Eyo. I would not believe it.

J. C. Well, King Eyo, that book tells you of what should happen many years after the book was written: could any one look forward and tell what would happen but God?

King Eyo. No man could do this.

J. C. This is one proof that God gave this book to man; and we have many more, which you will see if you study this book. It will direct you how to be ready for death, and then you will not be afraid to die.

King Eyo. All black men are afraid to die; all black men like to hear that they will live a long time.

J. C. Yes, King Eyo, because you do not know God, nor Jesus Christ his Son. If you knew God, you would be willing to die to-night, and you would wish to live only to serve God by doing good to your fellow-men. We have left our country and our friends to come to Africa, to live among you, to do you good; we do not expect to return to see our friends any more.

King Eyo. Do you not expect to go home to England again?

J. C. No, King Eyo, I for myself do not. I wish to live as long as God pleases, and to die with you, and I do not ask you for any thing but a drink of water when I am thirsty, and a little yam when I want food. All my wants, and the wants of the other missionaries, are supplied by good people in England, who never saw you, but who love your soul, and who pray for you, and who wish you to know God. They have raised money too, to buy the iron vessel you see in the river, and are constantly supplying us with what we need to go forward in making known to you in Africa the great things contained in the word of God. I have been a missionary for sixteen years, and have no salary for coming to you to tell you of these things, and do not want any thing but food to eat, and clothes to put on.

King Eyo. Have you no salary for coming here?

J. C. No, King Eyo; I have all I require, and do not come here to make money. If I were to live fifty years longer, and labour as a missionary, I would not save £100. It is to tell you of God, and of Christ, and to show you how to escape the anger of God, that we labour; and if you are turned to God, this is our great reward.

King Eyo. Well, you must begin by teaching the children to read book.

J. C. No, King Eyo, we must go on with all our work at once. We must tell you of the Son of God, who so loved us that he came down from heaven to this world, and became man, and was poor, and despised, and hated for us. Women had to supply him food. He had no house of his own, though the world is his. He was scourged, he was mocked, he was put to death, he rose again on the third day, he was seen by more than 500 persons, and after forty days ascended up to heaven in the sight of his disciples.

King Eyo. Did he go up to heaven in the dark?

J. C. No; it was in the light of day. All he did, he did by day. He opened the eyes of those who had been born blind; he opened the ears of the deaf; he caused the dumb to speak, and the lame to walk. A man who had been in the grave for four days he called forth, and raised him again to life. All these things, King Eyo, you may have read to you in the book of God. This is our great work, to tell you of God's love in sending his Son — of Christ's love in dying for sinners, and of the way in which God pardons the sinner who repents, and asks for mercy, for the sake of the sufferings which Jesus Christ endured in the place of the wicked. Are not these wonderful things, King Eyo? You think them very strange, but if God touches your heart, as he has touched our hearts, you will not wonder that we can leave England. When you remember that Jesus Christ left his Father's bosom in heaven, and all the holy inhabitants of that happy world, to

live in this world, and to die for us, you will not wonder that we give up all thoughts of riches in this world. When you know that Christ, the Lord of all, became poor for us, you will then feel as we now feel, and be willing to give up all for God. God told to man from the beginning of the world that he would send a Saviour, and 700 years before he came described how men would reject and kill him; so that all was seen by God from the first, and appointed by God, from love to the sons of men. The world stood 4004 years before Jesus Christ was born into it. He lived thirty-three years, and it is now 1845 years since Christ was born. Look at these glasses, King Eyo; one has 1832, the other 1839; this is the year from the birth of Jesus Christ.

King Eyo. I did not know; I thought it had been the year from the time the world began; but I hear the world is going to be drowned with water.

J. C. No; it has once been drowned, and then only four men and four women were saved in a large ship, which God instructed one of them, called Noah, to build. He and his three sons, Shem, Ham, and Japhet, and their wives, eight persons in all, were saved; so that twice you and I have had one common father. First, Adam, who was the first man that God made.

King Eyo. Adam the name of the first man?

J. C. Yes; and Eve was the name of the first woman. Our second common father was Noah; his three sons were Shem, Ham, and Japhet. Some people in other parts of the world, and the Jews, from whom Jesus Christ came, are the children of Shem; you people in Africa are from Ham; and we who come from England, and other cold parts, where they have at one time of the year a very long night of three months, and again at another part of the year a very long day of three months.

King Eyo. Yes, I hear of this cold country.

J. C. By your living in this hot country, and from other causes, you are black; and I, from my parents before me for so long a time living in a cold country, am white; but we are brethren notwithstanding, and have one God, who made us; and soon this God will be known all over the world. I hope you will soon know him; if not those after you will, for the bible tells us that all will serve him, and that Jesus Christ shall reign over the whole earth. But the world is to be burnt up; the lightning is ready to consume all things when God pleases to give the command.

King Eyo. And will all men be burnt up too?

J. C. They will be brought to judgment, and the good will go to God, and the bad to punishment which will never end, and be far worse for them than to be destroyed with the world.

King Eyo. Will the world be all destroyed entirely?

J. C. There is to be a new heaven and a new earth: we do not know if God will destroy all bad from this earth, and use it again when it is purified, but all things upon it are to be burnt up. Then our second great work is to give you the word of God in your own language. We first take down in writing your words, and learn to understand them, and then make small books like these (showing him, and reading with him two books in Fernandian and one in Isubu. With these he was deeply interested, and read with me the Isubu, or Bimbian, for some time.) This is our plan, King Eyo, and we have two missionaries at Bimbia who speak the language well, and teach the people in their own tongue. One of them is putting the word of God into that language, that those taught in the schools may read it in their own tongue as well as in English. We have a printing press too, so that we can print these books without sending them to England to have it done there. The third part of our work is to teach all who will learn to read; we teach them to write also, and many other things calculated to do them much good. We seek the good of all: our word is for the young as well as for the old; for the female as well as for men; for the poor as well as for the rich: and those who listen to us will hear much at first which they will not like, for men love what is bad, but if they attend to what we teach them they will find it in the end for their everlasting benefit; and at present no men

should be angry at us for telling them what is in the book of God; for in being angry with us, they would in reality be angry with God himself. If God were to speak to you from the sun in a voice more terrible than that of thunder, if fear did not prevent you, would it not be your duty to listen to every word; and if much was spoken against your present ways, ought you not to be satisfied that God knew what was right and what was wrong in them, and that you as a creature of God, to whom the words were spoken, ought to hear? God speaks in this book in a way which does not give you cause for such fear, but you should hear all as a voice from heaven, and not be angry with those who tell you what God hath spoken. God sees and hears us now, and knows what is in both our hearts; and when we die we must both appear before him to give an account of all we have done here. We have done much that is bad, but God is ready to pardon us. He has pardoned me, he has pardoned Captain Milbourne, and he is ready to pardon you, King Eyo, if you go and ask him to do so for the sake of his Son Jesus Christ.

King Eyo. Well, I want my people to hear all this.

J. C. I am glad to hear you say so. Appoint a day to call them all together, and I will come, if not sick, and talk to them.

King Eyo. The third day, on Calabar Sunday, come: all my people will not come, but many will.

Soon after this we left, to descend the river with the tide.

On the appointed day Mr. Clarke repaired to King Eyo's Town again, and was kindly received.

About 300 people were collected to hear me at the market-house. I declared the gospel to these poor people in short sentences, and King Eyo was my willing, and, I hope, faithful interpreter. Often the people appeared to feel wonder and astonishment. All were very quiet; and all were in perfect stillness when I prayed, and many repeated aloud, at the conclusion, the word *Amen*. This they did in a solemn manner, as if they knew its meaning, showing the good effects of Dr. Prince's teaching here last year, and the improvement made among them by a Fantee man, who was here long, and taught them some things which were good. I spoke to them of God as the Creator and Preserver of all; of his omnipresence, omniscience, &c.; of sin; God's hatred to it; his punishment of those who commit it; his inflexible justice; his wonderful love in sending his Son Jesus Christ; the evidence we have that God sent

his son; the works of Christ; his death; the purposes effected by it; how we came to know of it; how we were affected by it; why we were sent to Africa to make it known; who sent us; who supported us; who supplied us with a vessel, &c., &c., and urged all to consider these things. I felt much, and I was so grateful for such a company (called by the king of the Brass Egbo), in such a place, that the tears filled my eyes, and praises to God were the aspirations of my soul. The king, when I had done, said he was very glad; when could I send a teacher? He had spoken to his head men, and all agreed that I should have land on the highest part of the town whenever I was ready to build a house. I said he should be visited whenever we came to Calabar, and when I got a white teacher to live there, he could visit him frequently. He said he should like to have one to live in his town as soon as possible.

Superstition and cruelty, however, domineer over all, producing universal wretchedness. The Egbo men, as they are called, appear to exercise uncontrolled

and wanton tyranny; and the practice of giving "trial drinks," which are in fact poison, to persons suspected, or professedly suspected of crime, is horribly prevalent.

Whenever Egbo runs the streets, the town is as if deserted of its inhabitants. For two days, when I went on shore, all the doors were shut. All poor slaves, and those who had not bought their Egbo privilege, were prisoners within. If caught by Egbo outside, the flagellation is terrible; the monster will scarcely leave his victim while life remains. They pretend to believe that Egbo is a supernatural being from the bush. Egbo, too, means the devil in their language; but the people must know that Egbo is one of their oppressors. A young lad had just been made an Egbo-man, and would not give the road to a captain of a vessel that was passing. The captain tapped him on the thigh. It being eight o'clock, p.m., he thought the darkness would screen him; and encouraged by others, he threw sand and mud in the captain's face. He then ran, but soon fell down. The captain caned his shoulders, and took him to Eyamba. He offered at once to take off his head, or flog him severely. The captain chose neither; he said the caning was enough. To let him go, and simply blow Egbo, and warn all the people of the evil consequences of touching a white man as he passed along their streets. This I had from the captain himself, the morning after it happened.

The misery of the slaves is not that they are overworked, but that they are not secure of life for a day. They may be flogged, most

cruelly, by the Egbo men. They may be cut down by any one, if a price is paid to the master; and many of them walk the streets with fearful marks from the severe flagellations they have received. The numbers of slaves on the farms around are very great, and respecting their actual condition I cannot yet speak decidedly. Unless petty tyrants take the place of the greater ones, the slaves are probably better off than in the town; but where such constant suspicion, superstition, anger, and exercise of almost every evil principle prevails, there can be little real compassion for each other, or comfort or peace within. The youths are trained up to cruelty, and before they become men are generally hardened in it. Offerings of goats and young chickens are very common. The chicken is torn limb from limb on the foot-path, and a few articles of food, a bunch of palm nuts, and a wood-ants' nest, are placed beside it. The goat is slain at the death of any free person of poor condition, and it is dragged while struggling and bleeding to the "devil house." The blood is sprinkled on most of the broken utensils, and some of it flows in front of the whole. An egg is often put down as an offering to the spirit.

I again conclude, beseeching you to reflect deeply on the sad state of Calabar, and send us help to carry on the war against the powers of darkness.

On the first Lord's day in August seven persons were baptized at Clarence by Mr. Sturgeon. The season was rainy: several of our friends were labouring under indisposition; but none of them are spoken of as in a dangerous state.

WEST INDIES.

TRINIDAD.

A letter from Mr. Cowen, dated Port of Spain, September 18th, contains the following passages:—

I have been much cheered by the noble testimony borne to the power of truth over her heart, by a poor African woman named Maria Jones, who was buried with Christ by immersion in our beautiful gulf at Corbeau Town the sabbath before the last. She meekly yielded to the authority of her Lord and Master, which was superior with her to every other consideration. Maria was in communion with the Scotch Church, and was sprinkled on her admission as a member. She used to attend one of our mixed schools some years ago, in which she made such progress, though then sixty years of age, that she soon learned to read, and can now read with tolerable fluency the word of life. Since her conversion to

Christ, she has been remarkable for utter devotedness to him in ardent love. Although able to read her bible, her mind was never drawn to the question of believers' baptism until recently. She lives some distance in the country, and only occasionally visits town; on which occasions the poor grateful creature used never to fail to come to my house with some token of kindness to the children, for which she always received from Mrs. Cowen some act of kindness in return.

I am sorry brother Law has not as yet made his appearance, though I trust he is now on his way. This is a fine seasoning time, were he here. If it were possible for you to send hither a brother acquainted with

the Cooly language, I think he would be well received by them, and by the planters generally, as an interpreter of their strange tongue. Our governor proposes importing one or two persons of respectability to act as magistrates for the Coolies, or between them and their employers, and to be salaried by the colony. It appears they do not approve of the conduct of the Cooly head men, and the above plan has been proposed in preference.

Death has lessened our number by one, at Savanna Grande, since I last wrote. My faithful Solomon Jackson, whose heart was fully alive to the great importance of our work here, has been called to his eternal reward. He was one of the first of our denomination I discovered in the island, and although unlearned as to this world's literature, was nevertheless intelligent, earnest, and humble in furthering our cause among the people around him. Many a mile poor Solomon trudged after me, carrying my little bag of clothes and tracts, conducting me through the intricacies of the forests, and interesting me with his history of many dark transactions which transpired in his day, and of many of which he himself was the victim.

When he would become excited with his tale of thousand wrongs, he would suddenly stop in the way, lift up his eyes and hands to heaven, and bless the Lord with a heart overflowing with gratitude, that he had lived to see a baptist missionary going through their villages; one to whom they could look as a friend, and to whom they could relate the ills they endure. Many a time he has told the poor, ignorant, priest-ridden people of colour in his neighbourhood, "The missionaries are your best friends; they'll not only teach you religion, but will be ready to help you in any way they can." Then he would lift up his heart with intense desire, and say, "Oh, how I do long to see the fine lot of baptists and missionaries in Jamaica; but I had rather go to England after all. Only for my family, I'd work my passage to England, I'd learn the names of the gentlemen that spent their lives in getting the slaves free, and although I was no slave since I left America, I'd go to each one, would fall on my knees before him, and would but I thank him!" But poor Solomon is gone, I trust to be where no more sorrow shall be experienced by him.

HOME PROCEEDINGS.

DESIGNATION OF MISSIONARIES.

On Wednesday evening, October 29, 1845, a service was held at Henrietta Street Chapel, on occasion of the departure of Messrs. Flanders and Francies for Hayti. The service was commenced with reading and prayer by Mr. Pritchard. Mr. Angus then described the field of their future labours. Mr. Overbury asked them to state the views and feelings with which they were about to enter upon their work. After a touching and gratifying reply, Mr. Francies, sen., commended them to God in prayer. Dr.

Hoby bade them farewell in the name of the Committee, exhorting them to be "faithful unto death," and Mr. Birrell of Liverpool closed the service. They are accompanied by their wives and families, and a female friend, Miss Harris, who has resided many years in France, and goes as teacher. They sailed from Gravesend on Monday, November 3rd, in the Hopewell, Captain Hoscason. They intend to disembark at Jacmel.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	July 9.
	BUSUMBU	Merrick, J.....	July 24.
	CLARENCE	Clarke, J.....	July 15, July 28 to Aug. 12.
		Newbegin, W....	July 30.
AMERICA	MONTREAL	Marsh, D.....	Oct. 10.
ASIA.....	AGRA	Williams, R.....	Aug. 18.
	CALCUTTA	Boyd, Beeby, & Co.	Sept. 6.
		Thomas, J.....	Sept. 6 and 16.
	CANTON	Shuck, J. L.....	Aug. 5.
	COLOMBO	Birt, M. O. J....	Sept. 15.
		Davies, J.....	Sept. 15.
	MAULMAIN	Osgood, S. M....	May 21, July 10.
	MONGHIR.....	Parsons, J.....	Sept. 1.
	MUTTRA	Phillips, T.....	Aug. 16.
	PATNA	Beddy, H.....	July 31.

BRITTANY.....	MORLAIX.....	Jenkins, J.....	Oct. 6 and 28.
FRANCE	CAEN.....	Harris, M.....	Oct. 6.
JAMAICA	BETHANY	Dutton, H. J.....	Sept. 19.
	BROWN'S TOWN.....	Clark, John.....	Sept. 15.
	CALABAR.....	Tinson, J.....	Sept. 10.
	FALMOUTH.....	Knibb, W.....	Sept. 16.
	JERICO.....	J. Tunley.....	Oct. —.
	KETTERING.....	Knibb, W.....	Sept. 16, Oct. 4.
	KINGSTON	Colonial Bank...	Oct. 9.
		Harry, T.....	Sept. 20.
		Kingdon, J.....	Oct. 8.
		Oughton, S. & ors.	Oct. 8.
		Rouse, G.....	Oct. 8.
		Wood, J. H.....	Oct. 8.
	MOUNT ANGUS	Teall, W.....	Oct. 3.
	MOUNT CAREY.....	Burchell, T.....	Sept. 20, Oct. 6.
	MOUNT HERMON.....	Hume, J.....	Sept. 18.
	OLD HARBOUR	Taylor, H. C.....	Sept. 17 & 20.
	ST. ANN'S BAY	Abbott, T. F.....	Aug. 18, Sept. 17, Oct. 6.
	SPANISH TOWN.....	Hewett, E.....	Oct. 6.
		Phillippo, J. M.....	Sept. 23.
	STEWART TOWN.....	Dexter, B. B.....	Sept. 20.
	YALLAHS	Kingdon, J.....	Sept. 18.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Oct. 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Camberwell, for a box of clothing, for *Rev. J. Kingdon, Belize*;

Mr. Palmer and friends, Sevenouks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa*;

Mrs. Ivimey, for 24 volumes of the Baptist Magazine;

Friends, at Watford, for a case of clothing and books, for *Rev. T. Burchell, Mount Carey*;

The Misses Oliver, Bath, for a box of haberdashery, for *Rev. W. Knibb, Kettering*;

Mr. Phillips, Pontypool, for a parcel of the Patriot and Baptist Magazine;

The British and Foreign School Society, for a case of slates and school materials, for *Rev.*

A. Henderson, Belize;

Mr. Baldwin, Berkhamstead, for a box of magazines;

Mr. Thomas, Whitechapel, for a parcel of the same;

The Stepney Missionary Working Association, by Mrs. Barclay, for a box of clothing, for *Rev. J. Clark, Brown's Town*;

The Sunday School Union, for a parcel of school materials, for *Rev. A. Henderson, Belize*;

and a similar parcel for *Rev. E. J. Francies, Hayti*;

Mr. Newbegin, Norwich, for a box of clothing, &c., for *Mr. W. Newbegin, Western Africa*;

Ladies at Leominster, for a box of clothing, for *Africa*;

Mr. Harrison, Birmingham, for a parcel of magazines;

A friend, Hammersmith, for a parcel of Baptist Magazines;

Friends at Biggleswade, by B. Foster, Esq., for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa*;

Friends at Eye, by Mr. Cason, for a box of fancy articles, for *Rev. M. W. Flanders, Hayti*;

Mrs. Fountain, Ealing, for a parcel of drapery, for *Rev. W. Hume, Fuller's Field*;

Mrs. Beal and friends, Lion Street, Walworth, for a parcel of clothing, for *the same*.

The thanks of the Committee are respectfully presented to W. Bell, Esq., for three valuable volumes on Chinese Literature, for *the Mission Library*;

Also to Miss Brunier, Fisher Street, for a Tent, for *the use of the African Mission*.

Mr. Merrick has received boxes of clothing from friends at Chenies, at Lion Street, Walworth, from the Misses Watson, Brunswick Terrace, from friends at Aberdeen, from Maidstone, and from St. Albans; great part of which has already been useful not only in clothing the heathen, but in paying for work performed by them at Bimbia. The bonnets made by Mrs. Upton's scholars have not only proved a source of pecuniary assistance to the Bimbia Mission, but have enabled the female inhabitants of the town of Clarence to assume a European garb, to which they were hitherto unaccustomed. Mr. Merrick hopes soon to do himself the pleasure of writing to the various friends who have so liberally supplied him with clothing, &c.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1845.

£ s. d.			£ s. d.			£ s. d.		
<i>Annual Subscription.</i>			Walworth, Horsley Street—			Essex.		
Marten, Mrs. R. G.	1	0	Juvenile Society	1	10	Colchester	17	18
<i>Donations.</i>			BEDFORDSHIRE.			Harlow—		
Allen, Mr. George, for			Blunham—			Proceeds of Lecture	4	19
Schools	1	0	Collection	2	0			
Bible Translation So-			Contributions	3	9	GLOUCESTERSHIRE.		
cietv, for Translations	500	0	Do., Sunday School	0	17	Gloucester—		
Big, Mrs., Tottenham,			Do., Girls' 1st Bible			Cross, Rev. W. J.	2	2
for Schools	1	0	Class	0	10	Do., for Jamaica		
Burks, Mrs., Edmonton,			Houghton Regis—			Special Fund	1	1
for Grand Ligne Mis-			Brown, Mr.	50	0	Wotton under Edge—		
sion	5	0	Luton—			Perrin, W. Esq.,		
Fowler, Mrs. L., Totten-			Collection, &c.	49	0	Kingswood	1	0
ham, for Schools	1	0	Contributions	5	4	Rogers, Mr. John	1	1
Gilpin, Mr. C., for do...	0	10	Wootton—			HAMPSHIRE.		
Garney, Samuel, Esq.,			Contributions, by Rev.			Newport, I. W.—		
Upton, for African			Dr. Hoby	3	0	Collections	12	8
Schools	10	10				Contributions	8	19
Horn, Mrs., Tottenham,			BERKSHIRE.			Ryde, I. W.—		
for Schools	1	0	Reading—			Contributions	1	10
Howard, Mrs. E., do.,			Collection	28	13	Wellow, I. W.—		
for do.	1	10	Contributions	10	9	Collection	1	2
Kitchen, Mr. J., do., for			Do., Juvenile So-			Contributions	1	4
do.	1	0	cietv	12	7	Yarmouth, I. W.—		
Miles, Mr. E., for do...	0	10	Do., Sunday School	3	0	Collection	1	11
Moreland, Mr. John, for			Do., for African Mis-					
do.	1	0	sion	5	2	HERTFORDSHIRE.		
Norton, Mr. Thomas,			Wallingford	20	11	Watford—		
Peckham, for do.	1	0	Wantage—			Collection, for Jamai-		
Norton, Mr. William,			Collection	7	11	ca Special Fund	12	9
do., for do.	0	10	Contributions	7	13			
Pewtress, Thomas, Esq.,			BUCKINGHAMSHIRE.			HUNTINGDONSHIRE.		
for Jamaica Special			Waddesdon Hill—			St. Neots, on account...	6	15
Fund	25	0	Contributions	2	10			
Smith, W. L., Esq., for do.	20	0				KENT.		
Tritton, Joseph, Esq.,			CHESHIRE.			Milton—		
for do.	20	0	Chester—			Dent, Mr. for Jamaica		
W. M.	10	0	Harling, Mr. A. S.	1	1	Special Fund	1	0
Woolston, Mrs. S., Peck-			Young Lady's Mis-			Sheerness—		
ham, for Schools	0	10	sionary Box	0	14	Contributions, Zion		
						Chapel, Mile Town,		
<i>Legacies.</i>			DERBYSHIRE.			by Mr. J. Seager,		
Christmas, Edward, Esq.,			Derby, Agard Street—			for Jamaica Special		
late of Dereham	10	0	Juvenile Society	2	14	Fund	5	0
Constable, Mr. George,						Smarden—		
late of Southampton,			DEVONSHIRE.			Contributions	3	5
by Mr. Thomas Fox	22	10	Bideford—			Woolwich, on account,		
Palmer, Mrs., late of			Collections	5	15	by Rev. J. Cox	10	0
Wallingford, by Mr.			Contributions	15	18			
Wells	10	0	Chudleigh—			LANCASHIRE.		
			Rouse, W. Esq., and			Accrington—		
LONDON AND MIDDLESEX			Mrs. Rouse, for Ja-			Collections	12	15
AUXILIARIES.			maica Special Fund	25	0	Juvenile Society	9	19
Bow—			Plymouth, George Street—			Bacup, Old Chapel—		
Maywood, Miss, Col-			Contributions, on ac-			Collection	5	3
lected by	1	16	count	30	0	Juvenile Society	0	0
Brixton Hill, Salem Chapel—			Prance, W. Esq., for			Bolton, Moor Lane—		
Collection (including			Jamaica Special			Collections	7	12
£5 from J. Sari,			Fund	2	2	Juvenile Society	2	3
Esq.) for Jamaica			Torquay—			Sunday School Box	0	4
Special Fund	11	0	Tetley, Dr., for Ja-			Bury—		
Devonshire Square—			maica Special Fund	2	0	Collections	4	1
Hawkins, Mr. Thos.,						Contributions	2	0
for Jamaica Special								
Fund	10	0						
New Park Street—								
Arnold, Mrs., Col-								
lected by, for Female								
Education in India	5	15						

	£	s.	d.
Cloughfold—			
Collection	2	17	0
Juvenile Boxes.....	8	13	0
Hasingden—			
Pleasant Street—			
Collection	4	14	4
Juvenile Society ...	5	19	2
George Street—			
Collection	2	16	0
Heywood—			
Collections.....	6	10	9
Sunday School	2	0	4
Liverpool—			
Cropper, Mrs. A., for Jamaica Theological Institution	2	10	0
Rochdale—			
Collections.....	45	16	7
Contribution	158	7	1
Kelsall, H., Esq., for Jamaica Special Fund	250	0	0
McKensie, Mr., for Africa.....	0	10	0
	454	13	8
Acknowledged, before	35	16	6
	418	17	2

LEICESTERSHIRE.

B. J. H.	5	0	0
Leicester, Charles St., on account.....	43	0	0
Cort, James, Esq., for Jamaica Special Fund	10	0	0

NORTHAMPTONSHIRE.

Middleton Cheney—			
Collection	3	0	0
Ringslead—			
Collection	2	0	0
Contributions	1	0	0
Rushden—			
Bates, Miss, Box by...	1	6	6
Whittemore, Mr., do.	1	6	0
Stanwick—			
Collections, &c.....	3	10	10
Sunday School	1	13	8
Thrapston—			
Collections.....	6	11	4
Contributions	11	7	4
Do., for Africa	1	5	0
Do., Sunday School	2	11	5
Towcester—			
Collection	3	1	6
Contributions	9	16	0
Woodford—			
Collection	0	18	4
Contributions	1	0	0

NORTHUMBERLAND.

Newcastle on Tyne, Newbridge—			
Collection	1	0	2
Contributions	0	10	0

SOMERSETSHIRE.

Bristol—			
Contributions, by Rev. J. Jenkins, for Cha- pel at Morlaix	5	19	0
British School	0	13	8
Sherring, R. B., Esq., for Jamaica Special Fund (second dona- tion)	100	0	0

STAFFORDSHIRE.

Walsall—			
Wilkinson, G. & H., Collected by	2	3	8

SUSSEX.

Battle—			
Collections.....	5	1	6
Contributions	1	15	7
Brighton—			
Collection at Pub- lic Meeting	13	6	9
Bond Street—			
Collection	10	12	6
Contributions	21	12	3
Do., Sun. Schools ..	2	3	5
West Street—			
Collection	10	5	4
Contributions	8	17	6
Do., Sun. School ..	1	2	6
Hailsham—			
Collection, &c.....	6	0	0
Hastings—			
Collection	9	17	6
Contributions	3	12	4
Do., for Africa	0	3	6
Do., for Dove	1	11	0
Do., Sunday School	0	17	8
Horsham—			
Contributions	1	0	0
Do., for Jamaica Special Fund.....	0	10	0
Lewes—			
Collections, &c. (two- thirds).....	17	4	7
Contributions	6	6	0
Midhurst—			
Collection, &c.....	7	7	0
Newick—			
Collection, &c.....	3	15	11
Rye—			
Collection, &c.....	4	10	0
Uckfield—			
Collections.....	4	13	2
Contributions	7	12	0
Do. T.	1	0	0
Wivelsfield—			
Collection	0	14	4

WORCESTERSHIRE.

WORCESTERSHIRE, by R. Harwood, Esq.....	69	15	8
Evesham, Mill Street—			
Collections	10	15	0
Contributions	6	16	0
Do., Sunday School	0	8	1
Do., for Africa.....	1	0	0
Pershore—			
Collections.....	19	5	0
Contributions	28	8	4
Do., Sunday School	0	3	2
Westmancote—			
Collection	3	10	0

YORKSHIRE.

Bingley—			
Burton, Rev. J... A.S.	2	0	0
Blackley—			
Collection	1	1	9
Bradford, Westgate Chapel—			
Collection, Public Meeting	15	11	4
Halifax—			
Collections.....	20	19	1
Contributions	17	4	0
Leeds	77	6	9
Steep Lane—			
Collection	3	4	2
Sutton—			
Collection	8	1	11

Contributions.....	5	18	1
Do., Jamaica Spe- cial Fund	1	0	0

NORTH WALES.

DENBIGHSHIRE.

Bontnewydd—			
Collection	0	5	6
Contributions	0	2	3
Denbigh—			
Collection	0	7	4
Contributions.....	3	15	11
Llandyrnog—			
Collection	0	3	10
Contributions	0	8	1
Ruthin—			
Collection	0	5	8
Contributions	3	8	6

SOUTH WALES.

SOUTH WALES, by Rev. B. Price.....	20	0	0
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CARMARTHENSHIRE.

Llanelly, Bethel—			
Collection, for Jamai- ca Special Fund....	0	14	0
Newcastle Emlyn—			
Collection	1	9	10
Do., for Jamaica Special Fund.....	1	0	0
Contributions	6	14	0
Do., Sunday School	2	0	0

GLAMORGANSHIRE.

Merthyr Tydvil, Zion—			
Collection, for Chapel at Morlaix.....	3	15	10
Swansea—			
Contributions	3	13	0
Mount Pleasant—			
Collections.....	7	18	0
Contributions	10	16	0
Do., Sun. School ..	0	7	6

PENBROKESHIRE.

Bethabara—			
Collection	2	13	8
Contributions	1	10	0
Do., Sunday School	9	0	1
Monachlogddu, Bethel—			
Collection	3	17	0
Penybryn—			
Collection	0	13	10
Contributions	0	8	0
Do., Sunday School	1	16	3

SCOTLAND.

Perth—			
Collection, for Jamai- ca Special Fund.....	6	0	11

IRELAND.

Dublin—			
Collection, for Jamai- ca Special Fund	5	0	0
Purser, John, Esq., for do.	15	0	0

FOREIGN.

American and Foreign Bible Society, for Translations	611	7	3
--	-----	---	---

INDEX, 1845.

	ILLUSTRATIONS.	PAGE.
Baptist Chapel and Mission House, Jericho, Jamaica		149
Baptist Chapel, Grand Cay, Bahamas		477
Baptist Chapel, Serampore		585
Baptist College, Montreal		309
Blanket Sound, Bahamas		533
Congregation in a Quarry, Andros, Bahamas		201
Funeral Ceremony among the Isibus, West Africa		97
Moneague, Jamaica		425
Patna Native Female Orphan Refuge		37
Shuwallah Ghaut, Benares		257
Stacey Ville Chapel, Clarendon, Jamaica		373
The Dove in Old Calabar River		669

		STATIONS.			
Agra	.	.	153, 458	Delhi	152
Bahamas	.	.	207, 378, 539	Dinagapur	674
Barisal	.	.	536, 673	Fernando Po	46, 108, 203, 377, 429
Benares	.	.	202, 269	Haurah	433
Brittany	.	.	155, 209	Honduras	208, 488
Calabar	.	.	593, 676	Jamaica	48, 377
Calcutta	39, 109, 150, 374, 426,	478, 534,	589, 670	Jessore	44, 590
Cameroons	.	.	98	Monghir	110, 486
Canada	.	.	154, 309, 431	Muttra	151, 675
Canton	.	.	592	Patna	33, 486
Ceylon	.	.	488, 537, 676	Serampore	586
Dacca	.	.	150, 591	Trinidad	679
				Yallahs	596

MISSIONARIES.			
Allen, J.	597	Littlewood, W.	378
Baireiro, S.	536, 673	Mack, J.	426, 670
Beddy, W.	35, 486	Merrick, J.	98
Buttfield, J. P.	208	Milbourne, Captain	431
Capern, H.	207, 539	Morgan, T.	43
Clarke, J.	46, 103, 203, 429, 676	Newbegin, W.	430
Cramp, J. M.	431	Parry, J.	44, 590
Davies, J.	538	Pearce, G.	39, 109, 534
Dawson, C. C.	537	Phillips, T.	151
Denham, W. H.	40, 534, 596	Prince, Dr.	431
Dutton, H. J.	44	Roberts, I. J.	592
Ellis, J. D.	159	Robinson, W.	150, 591
Evans, W. W.	589	Ryeroff, W.	540
Girdwood, J.	154	Saker, A.	430
Heinig, —	39	Small, G.	202
Jenkins, J.	155, 209	Smylie, H.	674
Kingdon, J.	488, 596	Thomas, J.	534, 589, 670
Knibb, W.	433, 438	Thompson, J. J.	152
Lacey, —	45	Thompson, T.	593
Law, J.	597	Tinson, J.	44
Lawrence, J.	110, 486	Williams, R.	153, 485
Lewis, C. B.	488, 490	Yates, Dr.	109, 429, 478, 670

	HOME PROCEEDINGS.	
Additional Missionaries		488, 597
Annual Meetings in London		159, 210, 310
Correspondence		49, 597
Designation of Missionaries		490, 597, 680
Juvenile Missionary Herald		110
Letter to the Jamaica Churches		488
Meeting at Finsbury Chapel		378, 433
Meetings in the Country		49, 159
Mr. Knibb's Farewell Letter		438
Report at Annual Meeting		253
Suggestions to Secretaries of Auxiliaries		49
The Dove		49, 110, 158, 207, 234

IRISH CHRONICLE.

READ AND CONSIDER.

WE have only space to solicit compliance with the request placed at the head of this Chronicle. The intelligence is varied and interesting; and consequently there is propriety in asking our friends to *read* it. And as it tells what is doing in Ireland, and affords matter for reflection, thanksgiving, and prayer, there is equal propriety in urging its *consideration*.

The following extract from RICHARD MOORE's journal is worth reading and considering.

I read and explained many portions of holy writ for P. I., from the county of Mayo, to whom I gave some tracts. He seemed much impressed with the scriptures, which I explained to him in his own tongue. He told me *that there was a great inquiry after the truth in his neighbourhood, since priest McNamara left the church of Rome*. He requested that I would go to that place for a few days, for he was fully persuaded I should do much good, especially as able to talk the Irish language so fluently. He also informed me that the *priest with whom I conversed in his part of the country, goes to church from that period to the present*.

WM. LORIMER also writes,

I was invited by a romanist to go to visit his mother who was dying. I had often conversed with the family on eternal things, read the scriptures, and prayed with them. They were always glad to have a call. The poor woman had ceased speaking about an hour before I reached the house. But I hope my visit was not useless. Many persons had gathered when they heard I was there. *The friends requested me to engage in prayer; after which I had a long and profitable conversation with the people. She died after I left.*

I attended her funeral; *and was requested by her family to address the people* before they left the house. There was a large assembly, very many of them romanists. The attention of all was solemn and becoming throughout.

PAT. GUNNING writes in a similar strain, and his facts go to prove the existence of a spirit of inquiry, and that it is rapidly spreading.

In some of my former journals I spoke about a romanist who frequented my house at all opportunities, to hear the word in Irish. It pleased God to remove him from this life. During his illness he could not bear to have me one hour from his bedside. His brother, who was up to that time one of the chief opposers of the truth, is now a great friend; and within these ten days, has requested me *three times* to get him a Testament. Another romanist who belonged to the most bigoted sect, the Scapularians, now frequents my house at all opportunities. At our last conversation he anxiously desired me to get him a small bible, or, if I could not get that, a testament; saying to me, "*When I am working in my garden, if there comes on a shower of rain, while standing in the shelter of a ditch, I would be happy to search for myself; and as I am often hired by other people, I could communicate unto others the same knowledge.*"

During the summer the Committee accepted the offer of two students in Bristol College, to spend their vacation in Ireland. The following statement from T. COOKE, will show the readiness of the people to hear, and the importance of sending to that country the most efficient men that can be obtained.

The congregations at Easky, Mountain river, Tully-linn, and other places, were larger than I ever saw before, owing to the number of romanists who came to hear Mr. Williams. In some places we had forty, in others more, and in some as many as 200; and not only romanists, but the various denominations of protestants were also interested in his preaching and conversation. His kindness, punctuality to his engagements, and ability, gained the greatest esteem. Indeed if nothing more came out of his visit to this popish district, than the spirit of inquiry which it has

aroused, it is good ; but ever since I have had access to almost all the respectable families in this district.

Surely the extract we subjoin from JOHN MONAGHAN'S journal will be read with similar feelings to those which the facts recorded seem to have awakened in his own mind.

A short time since, a woman from B—— called at my house in the hope of getting a Bible. I was not at home, so she called again a few days after. Finding she had come from the best of motives, I asked if a Testament would do? She told me she had a Testament. "But," said she, "some years since, I heard Mr. Bates preach, and he quoted and explained several passages from the Old Testament, which I have thought of since, and now I want a Bible to read and study these portions over again." I gave her one. She was overjoyed. A man who was present said, "I suppose you would not now give your Bible for a new dress." "No," said she, "not for the best dress that ever was made." "Well," said he, with a sneer, "you could get many Bibles for the price of a new dress." "That may be," she replied, "*but the Bible tells me of a dress, the best of all ; which I hope will clothe me for time and eternity. And I would that you could see it too.*"

This remark from a person whom I thought ignorant of the treasures of God's word, filled me with wonder and gratitude. God be praised, that I was used as the *hand of the Society*, to present her with a gift, the value of which she seemed to know.

The evidence which appears from time to time of the usefulness of the schools is pleasingly illustrated in PAT. BRENNAN'S letter for September. His judicious remarks on the incident he mentions are well worth a perusal.

I am after inspecting the schools in my district. They are going well, as the rolls show. I trust that more good is doing than we can see at present. Every day shows that we are not able to judge all the good which has been done in this dark corner of poor Ireland. When I was questioning the children in the school at C——, I remarked one little girl that gave most pleasing answers to the different questions proposed, both on the word itself, and its meaning.

After the school was dispersed, I asked the mistress who this little girl was ; and found she was the daughter of a poor beggar woman, and had been in the school only a few days. I inquired where the child had got all her knowledge, and learned that she had been in one of our schools in another part of the

county. I said in my mind, if this poor little girl has been so much benefited, *what may we not expect from all the children who have been in our schools for these thirty years past.*

The usefulness of the *tracts* is becoming daily more evident. There is something striking about the following, communicated by another reader in the same district, under date of Sept. 20.

The priest of our parish is hostile to all our labours. For these three weeks past he has been warning every one not to read the tracts or receive them ; and those who have them to burn them. One of his people to whom I gave some, at various times, told me *that his wife had collected them all, and put them on a shelf for every one who came in to see, and so strong was she, that she had bid defiance to the priest to come and lay hold of them.*

Two others of his parishioners came to me, under the cloud of night, to beg a copy of the scriptures. I gave them a Bible, praying the Lord to open their eyes to receive the word which is able to save their souls. The priest's opposition has endeared the society's labour to many ; and I am confident good is coming out of evil. I have visited during the last month, 97 families, paid 152 visits, given away 2 Bibles, 1 Testament, and about 100 tracts, and held 9 prayer meetings.

Again read and consider what THOS. COOKE writes.

The priests round about here, are still scolding wherever they hear of the people receiving tracts, or copies of the scriptures from me. "Beware," they say, "to have anything to do with the *two leaved books* ; for these readers are *putting them into the holes of the ditch*, or any other place where you will meet with them. Mind or you will be caught by them, and be lost for ever !"

One of these who receives the tracts with great delight, came for a Testament lately, which he now reads to his family, and says he will do so, by God's blessing, in spite of all the clergy. I had a long conversation with him, in the presence of many more, about the sacrament of extreme unction ; and pressed upon him, that if it gave a passport to heaven, it rendered all the other ceremonies useless. I directed them all to the Saviour, and fetched up many passages on the work of the Spirit, and the efficacy of the blood of Christ to take away all sin. Many romanists are beginning to attend our meetings.

The same sort of testimony comes from a district far away from those to which the previous extracts refer. JOHN

ASH writes from Torbut, in his report for August last.

Although I meet with many who are enemies to the truth, many are different. I went into a house lately, and began to read the Testament to them. They paid attention, and their minds seemed affected, especially the woman of the house. After some time the husband came in, and began to blame his wife, saying that it was the words of Calvin and Luther I was reading to them. She said, "No, but the words of our Saviour, and what this man tells us makes me love the Lord Jesus; and I am afraid, from what he tells me, that my soul is not right with God, for the words of this man's book caused more fear on me than all that I ever heard from the priest."

Some few weeks ago, we called attention to the colony of fishermen at Dunmore, near Waterford; and intimated that steps would be taken to meet the case. Since then Gore McClure has been removed from Cork. MR. HARDCASTLE has forwarded his report of the present state of the mission, and it is very gratifying.

We have had a very full attendance at the last two seven o'clock services. Nearly sixty were present. We have fresh accessions every Sunday evening. Some of the people are obliged to stand the whole service;—we are, therefore, much in want of seats. I have changed the three o'clock service to a morning service at ten, and there are more in attendance than when we had it in the afternoon.

We have over thirty scholars in the Sunday-school, and there are thirty-six on the roll of the day school. The average attendance during the past week has been twenty-nine. We have commenced making collections at the evening services to defray the incidental expenses.

JOHN TALBOT an intelligent and indefatigable reader in one of the midland district thus writes to his superintendent.

The day after I came from Abbeyleix, going among the people distributing tracts, I chose one for a self-righteous romanist family, called the "Great Error Detected." I knew them to be great penance-doers, for which they expected salvation. Three days after I called again, and was not well inside the door, before the man welcomed me, and ran for the tract, which he had marked in several places.

The first place he showed me was about the believer having peace with God, and

knowing that his sins were forgiven, for Christ's sake. He was greatly pleased, but of the ground on which a sinner is justified he knew no more than the dead. I read many passages to him on this subject.

When reading to him the vii. of Luke, and speaking of the centurion's confession of his unworthiness, he seemed surprised, and said he thought protestants never confessed their sins. I showed him what true confession meant; and that every penitent came to God for that purpose, and through Christ sought forgiveness. He replied that every word he could recollect he would tell the priest; and he kept his word, for I afterwards learnt that the priest spoke largely in favour of those protestants that devoutly kept up family worship, regretting that his own flock were not like them.

These facts are far from exhausted, indeed we often wish the Chronicle were larger, that we might give all the intelligence which comes from Ireland each month. Another reader informs us,

I have held prayer meetings twice in C—. The first time we had seven protestants, which were all in the neighbourhood, and eight romanists; on the second there were seven of the former, and nine of the latter. We had much conversation after the services. A roman catholic woman who had attentively heard all that had passed, said, "What you have told us is true, for we are all sinners, and are continually sinning, and it is plain that nothing can save us but the free unmerited grace of God." When we parted they all returned thanks, and wished I would come again the first opportunity.

Through all the places I visited, tracts were received with the greatest thanks, and my daily regret is, that I have not enough to supply half the applications that are made. So great indeed has been the desire for tracts, that persons to whom I gave some, have come a distance of twelve miles hoping to have more, particularly the Comparative Views and Reasons for being a Dissenter.

In my last I mentioned Mrs. McK— whose husband was a convert from popery. I am happy to say, that contrary to our expectation, she is recovering. During her illness she has kept the one thing needful in view.

The quarterly meeting of the Southern Association has recently been held in Cork. MR. WATSON states that

The services were interesting and well attended. Though we had no deputation this time for the mission, the collection was somewhat larger. The friends generally are pleased that this expense has been saved. The package

of clothes from Norwich was most acceptable. *I am anxious to get up a library for our chapel.* As you go about a good deal, could you not try and get a volume here and there? We are getting a number of young persons around us. I want to interest them. Almost every family you visit might give a book for that purpose. Dear brother try!

Mr. THOMAS in a recent letter states,—

I had the pleasure of baptizing two persons yesterday in the Shannon. They are distinguished for deep acquaintance with the scriptures, and ardent piety. The address on the occasion, was given to a goodly number of persons, who were very attentive; and I have reason to hope that others will soon come forward.

POSTSCRIPT.

Our best thanks are tendered to those kind friends who have so readily and freely replied to the circular respecting the debt. The sum contributed has not yet reached the desired amount. May we respectfully say to those who have been applied to, *and mean to contribute*, What you intend to do, do quickly.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Nottingham, Park Street.....	3	0	0	Carrickfergus	0	10	0
Bradford, collections and subscriptions ...	26	15	9	London, Mr. Higham	0	10	6
Shipley.....ditto	5	16	8	Proverbs iii. 9.	2	0	0
Leeds.....ditto	26	5	11	Sheerness, "A Little One".....	5	0	0
Halifax, subscriptions	5	14	0	Amersham, the church.....	5	0	0
Rochdale	5	15	0	Amphill, ditto	2	15	0
Haworth, collections and subscriptions ...	5	2	8	Thrapstone, ditto	4	0	0
Huddersfield, subscriptions	3	18	6	Friend, by Mr. T. Aitkin.....	0	10	0
Salendine Nook, col. and subs.	8	11	2	Stanwick	1	0	0
Bramley, subscriptions.....	1	1	0	Slimsbridge, Rev. W. Rose.....	0	10	0
Hunslett.....ditto.....	0	5	0	Mrs. Cozens, for Conlig	10	0	0
James Middlemore, Esq.	5	5	0	Edinburgh, on account.....	90	0	0
E. Christmas, Esq., Dereham.....	5	0	0	Glasgow, on account.....	70	0	0
Horham, the church at	2	10	0	Friend to the Cause of Christ.....	30	0	0
Cleydon, Phil. iv. 19	2	10	0	Northampton, col. and subs.	10	14	0
Chelsea, by Mr. Skerritt	10	0	0				

Mr. Eccles wishes to acknowledge the following sums received for the purpose of furnishing a lodging house in Portrush, whereby three indigent sisters, members of the church in Coleraine, will be enabled to support themselves, which they very much desire.

	£	s.	d.		£	s.	d.
Mrs. Cozens, London	5	0	0	Mr. Coose, Omaha	3	0	0
Mrs. Bowie, Edinburgh	2	17	0	Mrs. Parkes, Dublin.....	5	0	0
Miss Smith, Glasgow	3	0	0				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
Previously acknowledged	127	0	0	Mrs. Page, Trowbridge	20	0	0
Geo. Foster, Esq. Sabden	25	0	0	Mr. T. Hawkins, London	10	10	0
Friend by ditto	25	0	0	Mr. G. T. Kemp	10	0	0
Geo. Lowe, Esq. F.R.S. London.....	5	5	0	Mr. Betham	5	5	0
C. Burls, Esq.	5	0	0	Mrs. Burls, Edmonton	5	0	0

*. * Two guineas with the names of the different subscribers have been left at the Mission House, but without stating the place. The Secretary would be obliged by the necessary information.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

INDEX OF CONTENTS, 1845.

MEMOIRS.

Hawkins, Rev. Henry, by the Rev. William Yates	Page 169
Humphries, Rev. William, by the Rev. T. D. Reynolds	611
Mack, Rev. John	501
Rushton, Mr. John, by the Rev. James Lister	117
Shippey, Mrs. M. A., by the Rev. Robert Roff	277
Webb, Rev. Samuel, by his Son, the Rev. James Webb	65

ESSAYS.

Address to the Readers of the Baptist Magazine	605
Ancient Church Book of Broadmead, Bristol	341
Ask and it shall be given you: by Mr. William Felkin	228
Baptism with Fire, by the Rev. Robert Bayne	445
Chief Mourner of Nain	563
Duties of Ministers, by the Rev. Thomas Dawson	553, 628
Effects of Excessive Mental Exertion	453
Expository Essay, by the Rev. Edward Huxtable	126
Facts and Observations	131, 182, 564
Hints on Education	402
Interesting Retrospect	511
Juvenile Piety and Usefulness	453
Letter from the late Rev. Samuel Medley of Liverpool	180
Notes of a Tour	73
Number of the Saved, by the Rev. Andrew Leslie	449
Perfection of the Divine Ways, by the Rev. G. W. Fishbourne	508
Protestant Missions to China	248, 397
Rise and Progress of the English Baptists, by the Rev. Thomas Pottenger	169, 281, 622
Sketches of our Early Literature, by the Rev. Benjamin Evans	122, 225
The Foolish People: an Allegory, by the Rev. John Jenkinson	14
The Rich Inheritance	401
Young Man's Claims upon Himself, by the Rev. William Miall	129

SERMONS.

Increase of Faith, by the late Rev. John Foster	393
Love of Christ, by the late Rev. John Foster	174
Love of Money, by the late Rev. John Foster	558
Pastoral Duty, by the Rev. John Aldis	4
Striving against Sin, by the Rev. G. H. Davis	232
The Divine Shepherd, by the late Rev. B. H. Draper	616

POETRY.

	Page
Baptismal Scene in America, by Mrs. M. L. Gardiner	454
Divine Supremacy	182
God—All in All, by the Rev. Benjamin Coombs	513
Love of Christ,—What is it?	254
Petra, by Mr. James T. Wheeler	226
Publican's Prayer, by the Rev. Cornelius Elven	513
Return of Spring, by the Rev. Benjamin Coombs	274
The Ascension	76
The Better Country	565
Thoughts on Melancholy	131
Triumph of Truth	493

REVIEWS AND BRIEF NOTICES.

Barnes's Organization and Government of the Apostolic Church	133
Barth's Bible Stories for the Young	26
Beddome's State of Nations, Past and Present	464
Bickersteth's Signs of the Times	235
Binney's Power of Faith	131
Blanco White's Life, written by himself	230
Bonar's Memoir of McCheyne	140
Browning's Convict Ship	32
Bruce's Cypress Wreath	262
Bullar's Lay Lectures	131
Bunyan's Life, written by himself	514
Bunyan's Pilgrim's Progress	514
Bunyan's Pilgrim's Progress Versified	514
Bunyan's Whole Allegorical Works	514
Burns's Missionary Enterprises	129
Bush's Anastasis	77
Cheever's Lectures on the Pilgrim's Progress	514
Cobbin's Child's Commentator	85, 172
Cobbin's Descriptive Testament	429
Cobbin's Domestic Bible	320
Coles on Spinal Affections	171
Cook's Barton Centenary	31
Cotter's Mass and Rubrics of the Roman Catholic Church	372
Cox's Plymouth Brethrenism Examined	411
Cumming's Shopman	151
Davis's Charge to Deacons	34
Draper's Bible Illustrations	132
Ellis's Mothers of England	33
Ellis's Young Ladies' Reader	192
Fairbairn's Typology of Scripture	494
Fuller's Complete Works	15, 198
Grace's Immanuel	140
Green's Religious Hindrances	362
Gurney's Thoughts on Habit and Discipline	145
Halley on a Sophism of his Baptist Reviewer	19
Hanbury's Historical Memorials	123
Hare on Spinal Deformity	464
Henderson's Vaudois	157
Hengstenberg's Egypt and the Books of Moses	22
Hengstenberg on the Psalms	191
Hillyard's "What saith the New Testament?"	27
Howard's Mary Spencer	34
Hume, Clark, and Flint's British Psalmody	41
Hurrey's Cottager's Sabbath	191
Innes's Church in the Navy and Army	33
Jackson's Pre-Millennial Advent	33
Jamieson's Reality of the Gracious Influence of the Holy Spirit	127

	Page
Jones's Dissenter's Plea	361
Kidd's Fifty-three Sermons	522
King's Ruling Eldership of the Christian Church	183
Kitto's Cyclopædia of Biblical Literature	28
Larom's Christian Urged to Usefulness	133
Leaske's Hall of Vision	410
Mangnall's Historical and Miscellaneous Questions	463
McBrair's National Education	463
McFarlan's Version of the Prophecies of Ezekiel	462
Menai's Words of a Believer	573
Merle D'Aubigné's Farewell Letter	411
Miall's Views of the Voluntary Principle	361
Moore's Power of the Soul over the Body	410, 573
Morgan's Memoir of Elias	190
Newton's Letter to the Minister of Silver Street Chapel, Taunton	83
Noel's Letter to the Lord Bishop of Cashel	410
Novello's Psalmist	572
Palmer's Portrait of the Rev. William Knibb	464
Payne's Studies in English Poetry	192
Payne's Universum	28
Pearsall's Apostolical Churches	462
Philip's Love of the Spirit	245
Pitman's Manual of Phonography	522
Plumptre's Letters	410
Pring's Seasons of Sorrow	362
Pritchard's Missionary's Reward	83
Sheppard's Lecture on Christian Theism	243
Sidow on the Scottish Church	183
Smith's Apostolical Christians of Germany	462
Smith's Female Disciple	521
Stamp's Christian Spiritual Song Book	573
Steane's Bereaved Parents' Comforter	300
Stebbing's History of Christ's Church	132, 263
Steill's Royal Pictorial Primer	29
Stephen's Three Lectures on Luther, Milton, and Pascal	411
Tait's Meditationes Hebraicæ	455
Taylor's England and its People	572
Thelwall's Thoughts in Affliction	463
Wardlaw's Memoir of Reid	572
Watson's Esther	362
Welsh's Elements of Church History	132
Woodroffe's Stories of the Primitive Church	521
Wilderspin's Manual	464
Wheeler's Petra and Nehemiah	522
Baptist Selection of Hymns	410
Biblical Repository	139
Bill for the better Government of the College at Maynooth	237
British Quarterly Review	136, 299
Careful Nursemaid	192
Church Visible in all Ages	190
Confessions of a Convert from Baptism <i>in</i> Water to Baptism <i>with</i> Water	457
Congregational Calendar	28
Continental Echo	192
Difficulties of a Young Clergyman	84
Eclectic Review	138, 301
English Gentlewoman	521
Faith and Order of the Primitive Churches	522
France Illustrated	363
History of the Baptist Irish Society	521
History of Gravesend Baptist Chapel	522
History of Greece	190
Jubilee Services of the London Missionary Society	28
Lectures on Foreign Churches	466

	Page
Literary History of the New Testament	462
Manual of the Baptist Denomination	410
Mephistopheles and the Young Divine	191
Michael Cassidy	215
Missionary First Fruits	300
My Life, by an Ex-Dissenter	457
New General Atlas	27
North British Review	139, 299, 463
Olive Leaf	130
People's Dictionary of the Bible	572
Petition of the Catholic Inhabitants of Offenbach to the Bishop of Mentz	360
Pictorial Sunday Book	139
Poetic Melodies	192
Reformation in Europe, by the Author of the Council of Trent	27
Regium Donum : Reply to Dr. J. P. Smith	573
Relievo Map of Palestine	244
Remedies for the Wrongs of Women	192
Report of the Baptist Union in Scotland	84
Report of the Trial of Dr. John Brown	463
Sabbath Question Illustrated	362
Scottish Works on the Atonement	222
Select Hymns, adapted to the Metres in the Psalmist	373
Sketches of Sermons on Christian Missions	333
Sights in all Seasons	20
Stories for Children	300
Subaltern and the Man of Mail	29
Sunday Afternoons at Home	23
The Church	28
Voice of Israel	18
Woman's Worth	300
Works of the English Puritan Divines	571
Young Tradesman	362
Youth's Bible Cyclopædia	191

INTELLIGENCE.

AMERICA	American and Foreign Bible Society	193
	American Liberty	248
	Anti-Slavery Movement in Kentucky	193
	Canada	248
	Religious Declension in America	86
	Secession from the American Baptist Board of Foreign Missions	246
	The Hope of the Country	87
ASIA	Dissolution of the Connexion between Bhloodism and the British Government	524
	General Baptist Missions	633
	Oriental Translators	200
	Serampore	256, 308
	China	86
	Death of Mrs. Shuck	193
	The Emperor of China	574
	Toleration of Christianity in China	574
EUROPE	France	145, 193
	Germany	144
	Holland	144
	Prussia	144
	The Pope's Encyclical Letter	140

ANNUAL MEETINGS.

Baptist Building Fund	465	Baptist Theological Education Society	575
Baptist Union	364	Bible Translation Society	301
Baptist Union of Scotland	465	Surrey Mission	303

ASSOCIATIONS.

	Page		Page
Berks and West Middlesex	524	Northern Association	303
Buckinghamshire	525	Pembrokeshire	416
Carmarthen and Cardigan	416	Southern	412
East Kent	576	Southwestern	467
Essex	415	Suffolk and Norfolk	576
Glamorganshire	468	Western	412
Gloucestershire	415	West Kent and Sussex	414
Kent and Sussex New	414	Worcestershire	577
Lancashire and Cheshire	413		

NEW CHAPELS.

Aston in Clunsland	468	Leicester	667
Budleigh Sallerton	30	Long Hope	468
Chelmsford	667	Newlyn	87
Downham Market	30	North Shields	416
Farsley	30	Pembroke Dock	416
Folkstone	366	Presteign	194
Hanslope	667	Tenby	577
High Wycombe	525	Upwell	30
Kingcoed, near Ragland	577	Williton	30

NEW CHURCHES.

Bitterne	416	Gravesend	304
Crombychan	634	High Wycombe	577
Emsworth	468	Manchester	303

ORDINATIONS	Ash, J.	Galcar	145
	Archer, W. E.	Chelsea	31, 194
	Bennett, T.	Barnoldswick	526
	Bilson, J. E.	Thorpe	31
	Bird, J.	Hammersmith	250
	Carter, T.	Fenny Stratford	304, 526
	Collins, T.	Budleigh	194
	Coombs, B.	Bridport	469
	Crossman, H.	Kentisbear	31
	Daniel, C.	Melksham	31
	Davies, D.	Doleu	249
	Davies, J. J.	Bootle	250
	Davies, W. B.	Borough Bridge	366
	Dovey, J. E.	Lowestoff	416
	Elliott, W.	Mill End	526
	Eyres, J.	Thornbury	87
	Finch, T. C.	Hemel Hempstead	366
	Gillson, W. A.	Devonport	469, 578
	Gwinell, J.	Trowbridge	146
	Hoby, J., D.D.	Henrietta Street, London	31
	Hughes, J. S.	Swansea	250
	Lord, I.	Norwich	250, 578
	Lewis, W.	Dinas	304
	Marshall, G.	Accrington	366
	Marten, R. H.	Abingdon	469
	M'Intosh, F.	Dumfermline	249
	Morse, E.	Corntown	366
	Pegg, G. W.	Commercial Road	664
	Pratt, C. E.	Bampton	526
	Pryce, E. S.	Gravesend	194
	Pulsford, W.	Brixton Hill	469, 664
	Russell, J.	Stockport	194
	Sample, G.	Newcastle	194

INDEX OF CONTENTS.

	Page
Smith, T.	Brentford 304
Stanford	Loughborough 417
Stephen, D. S.	Manchester 634
Stevens, E.	Soham 87
Sutton, S. B.	Tiverton 667
Terry, T.	Long Crendon 578
Todd, J. W.	Stratford-on-Avon 469
Trafford, J.	Weymouth 146
Trotman, D.	Newbury 526
Tunley, R.	Whitehaven 146
Westcott, J.	Burstow 368
Walton, W.	Liverpool 250

RECENT DEATHS.

Allen, F. Esq.	417	Jeffries, Mr. J.	578
Astin, Mr. J.	417	Keed, Mr. J.	304
Avery, Mr. H.	305	Keyes, Mrs.	579
Barcham, Mrs.	417	Low, Mr. J.	147
Barrow, Mr. J.	367	Muckley, Rev. W.	147
Bath, Miss R.	417	Manning, Miss M.	470
Beale, Mr. S.	32	Meakins, Rev. J.	32
Bore, Mr. T.	252	Miller, Mrs. H. R.	417
Buxton, Sir T. F.	447	Miller, Mrs. S.	252
Clarke, Miss S. E.	251	Mitchell, Mr. R.	470
Clay, Mrs. M.	366	Nash, Mrs.	305
Clement, Mr. J.	88	Newman, Mrs. E.	252
Cole, Mrs.	469	Onslow, Mrs. S.	367
Coleman, Mrs. S.	417	Packer, Mr. J.	32
Cook, Mr. T.	579, 527	Pickering, Mrs.	146
Cooper, Mrs.	251	Pickering, Mrs. M.	304
East, Mrs.	88	Phillips, Miss H.	469
Ellis, Mr. P.	579	Phillips, Rev. R.	526
Frank, Mr. N.	470	Porter, Mrs. E.	147
Garthorn, Mr. M.	578	Rollason, Mr. B.	88
Gates, Rev. J.	194	Searle, Mrs.	304
Hargreaves, Rev. J.	527	Shaw, Mr. J.	250
Harris, Mr. R.	417	Sing, Mr. J. M.	418
Hebditch, Mrs.	579	Squire, Mrs. A.	469
Hewes, Mrs. H.	418	Squirrell, Rev. S.	146
Heyworth, Mr. H.	146	Stephen, Mr. J.	31
Holmes, Mrs. M.	418	Stewart, Mrs.	32
Hooper, Mrs.	635	Stock, Mr. R.	470
Hopley, Rev. T.	252	Trule, Mrs. S.	147
Horsey, Mrs.	367	West, Mrs. M.	634
Howarth, Mrs.	418	Whaley, Mr.	147
Humphries, Rev. W.	367	Williams, Mrs.	668
Hyland, Mr. W.	418	Yates, Dr.	423

MISCELLANEA.

Acadia College, Nova Scotia	32
Address to Ministers, from the Peace Society	528
Asylum for Infant Orphans	198
Baptism of Ethelbert	424
Baptism of the Rev. R. Wallace	470
Baptism without Water	580
Baptist Almanack	36
Baptist College at Montreal	371
Baptist Home Missionary Society for Scotland	371
Baptist Irish Society	582

INDEX OF CONTENTS.

695

	Page
Baptist Library	96
Baptist Theological Education Society	96
Baptist Union of Scotland	88, 465, 582
Belcher, Dr.	36
Birmingham	635
Bristol College	148, 469
Christian Witness versus the Baptist Magazine	194
Circular of the Deputies of the Three Denominations	368
Collegiate Conference	252
Congregational Magazine	473
Counterslip Sunday and Day Schools	89
Dissenters' Anti Maynooth Conference at Crosby Hall	367
Education in South Wales	254
Ellis, Rev. J. D.	96
Emigration from Thrapston	530
Exeter	148
Evangelical Magazine	473
Farsley	253
Forged Signatures	308
Giles, Rev. J. E.	476
Godwin, Dr.	476
Hanserd Knollys Society	34, 372
Hendon, Middlesex	581
High Wycombe	89
Judson, Dr.	581, 665
Juvenile Missionary Herald	36
Keppel Street Jubilee	473
Malmsbury	635
Lehmann, Rev. G. W.	582
Liverpool Conference	581
Marriages	34, 89, 148, 199, 256, 305, 371, 419, 474, 530, 583, 635
Maynooth	200
Memoir of Christmas Evans	424, 476
Missionary to Canada	254
Moore, Rev. G.	96
Newman's, Dr., Legacies	372
Painting to Illustrate our Lord's Baptism	308, 369
Pontypool	148
Profits of the Baptist Magazine	88, 418, 473
Profits of the Christian Witness	370
Profits of the Selection	418
Resignations	89, 148, 199, 255, 371, 583
Society for Assisting to Apprentice Children of Dissenting Ministers	305, 664
Secretary of the Particular Baptist Fund	579
South Australian College	34, 148
Stanningley	473
Stepney College	635
Stovel, Rev. C.'s, Lectures	254, 472, 534
Surreptitious Baptisms	141
Thornbury	580
Vernon Chapel, Pentonville	580
Williams's, Dr., Scholarship	253
West Bromwich	635

CORRESPONDENCE.

Angus, Rev. J., on Bequests of Mr. G. W. Knighton	90
Angus, Rev. J., on Stepney College	532
Bowser and Hyett, Messrs., on Sabbath School Results	583
Clarke, Rev. O., on a Loan Fund for the Erection or Enlargement of Chapels	474
Fletcher, J., Esq., on Dr. Newman's Legacy to the Baptist Building Fund	419
Gamble, Rev. H. J., on his Views of Baptism	423
Green, Rev. J., on the Pastorate of Mission Churches	530

Miall, Rev. W., on Weekly Communion	Page 422
Overbury, Rev. W. R., on the Alterations in the Christian Instruction Society	305
Phillips, J. L., Esq., on the Aged and Infirm Baptist Minister's Society	531
Pitman, J., Esq., on the Alterations in the Christian Instruction Society	420
Saunders, A., Esq., on the Profits of the Selection	420
Secretaries of the Baptist Union on a Manual of Chapel Building	372
Steane, Rev. Dr. E., on the Bible Translation Society	90
Tomkins, Rev. S., on the Course of Study in Stepney College	91
Wilson, Rev. R., on the Theory of Indiscriminate Baptism	35
A Contributor to the First Series, on the Question, "Is it Honest?"	94
A Pastor, on the Baptist Manual	476
Underhill, Mr. E. B., on the Hanserd Knollys Society	199

For the Index to the Missionary Herald, See Page 684.

